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Nautilus News.

BY THE EDITORS.

Church and Club in Our Town.

The special feature for the June *Nautilus* will be a symposium entitled "Good Things Accomplished by Church and Club in Our Town."

The leading article is a second prize winner, "The Spirit of Co-operation," by Eleanor Robbins Wilson, relating the story of a small New England town that was awakened from its Rip Van Winkle sleep by the initiative of a few successful wives who found their home occupations lessening and their own energies crying for new avenues of expression. The article is full of suggestions and inspiration for other wives, and for husbands, and for towns small and large.

Following this article is another equally as interesting and suggestive, by Fred Brush, of New York city—"The Best Thing Our Church Ever Did for Our Town."

Mrs. Emma Hallem shows what New Thought did for a small community in Arizona, and just how it was accomplished, through the initiative of one woman.

Clarence Burr Byxbee tells how New Thought works in a church in Norwalk, Conn., and Mary E. Bradford, of Boston, explains "The Best Thing Our Church Ever Did for Its Members."

Spiritual Sparkers for June.

For the June number Anne Warner provides some "Old Sayings Turned Inside Out." They remind me of a pongee dress I had, that was much more satisfactory after it was made over.

That bright young vagabond, Thomas Dreier, will tell us about "Madame Curie: A Courageous Woman"—beginning with the time when she lived on 10 cents a day and spent her money for books.

One of the most notable things in June *Nautilus* will be a long poem—the longest poem we have ever consented to publish—called "Companion to Owls," written on a text taken from Job 30:29. The author of this remarkable poem is Florens Folsom, a new genius who is just being "discovered" to the literary world.

The last instalment of "Captains of Peace" will appear in June *Nautilus*. In spite of the fact that it is a very interesting instalment wherein the heroine lays down nine rules for the practice of world peace, and is promptly married by the hero, we feel like decorating this paragraph with a heavy black border, in mourning for those two little words, THE END.

Our Professor Edgar Lucien Larkin, director of Lowe Observatory, gives us for June *Nautilus* his refreshing mountain-top view of "The Universe and Man; and Mind."

(Continued on Page 2.)

Important Notice
To Nautilus Subscribers.

IF YOU FIND a red delinquent notice and order form attached to this space it means that your subscription expires with this issue (UNLESS your renewal has crossed this notice in the mails). Please renew at once so as to avoid missing an issue, and to save us the expense of removing and replacing your name on our list. IF YOU WILL RETURN THE RED ORDER BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 20th OF THE MONTH OF THIS ISSUE, WE WILL CREDIT YOU WITH 13 MONTHS FOR $1.00. We can afford to give you an extra month for PROMPT renewal.

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Have You Read Part 2 (Two)

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Say you saw it in THE NAUTILUS. *See guarantee, page 5.*

(*Nautilus News Continued.*)

New Thought For June.

Among the distinctively New Thought articles for June number are these:

"A Tale of Two Women," a delightful study of brains and beauty, and how to combine them, by our bright little Jesuit, Katherine Quinn.

A splendid practical study of "Generation and Regeneration," by our Home of Truth and *Master Mind* exponent, Annie Rix Militz.

A cosmic-consciousness study "About the Universe," by our Chicago Fellowship lecturer, Benjamin Fay Mills.

A beautiful lesson in living by Frank Andrews Fall, bursar of New York University, on the subject of "Touching with Tenderness."

A little lesson in training children and parents, "How We Taught the Twins Proportion," by Ida Elwell Tilson.

Isn't that a splendid list of good things for June? It it just possible that in my eagerness to get so many good things in I have promised more than *Nautilus* can hold. In which case one of these articles will have to go over to the July number. But they are so good I can't keep the announcement to myself!

The Stork Again.

It never rains but it pours. And anyway we never do things by halves. And the stork seems to like us as well as we like him. We have another new baby in the family! My second grandchild, my first grandSON! His name is Garrison Struble Twing (named after his two grandfathers), the son of my daughter Catherine and Edward Lincoln Twing. He weighs nine pounds and he is as healthy and sturdy and perfect a baby as you could find if you went a-hunting like Diogenes. He is a perfect little *edition de luxe* of his father, born Easter morning, April 7th, at twenty minutes of eight. The first thing he did was to announce himself in a bass voice. The next thing was to grab a shiny new $10 gold piece and hang on tight. He was very polite when presented with his first dinner—didn't cry for it, nor grab. That is all I have time to tell you—it is now Monday morning early, and I am going right over to see him.

That 35 Years In Purgatory.

That "35 Years in Purgatory" came out in one color instead of two color printing, through a little error of ours in giving directions. But there is no mistake in regard to the value of the little booklet. "Thirty-five Years of Nervousness, and How It Was Mastered," by John I. Harden, with "Lights on the Path," by Elizabeth Towne, and that splendid personal experience article by Emma Oviatt constitute a New Thought symposium that should be in the hands of every American. The methods given therein are the ounce of prevention as well as the pound of cure for Americanitis and its attendant ills, all the way down the line to nervous prostration. You may have a copy of this booklet for just 10 cents postpaid, or you may have 100 copies for $2.00.

But why not have it free for yourself and for your friends? Send five trial subscriptions to *The Nautilus* at 10 cents each, and we will send the booklet to each one of the trial subscribers and an extra one to you. All postpaid. The five trial subscriptions must go to five separate addresses, all new to our records. This is a case where you cannot kill two birds with one stone. But you run a very good chance of regenerating six lives with one 50-cent piece. Opportunity thunders at your door herewith!

And by the way, we have a premium list you know—have you seen it? It is yours for the asking.

And oh, that Practical American Encyclopedia—ask for the big special two-color circular and special letter about that. We find this two-volume encyclopedia the most serviceable set of reference books we have in the house. We consult it oftener than we do the unabridged dictionary, and we find it more up-to-date than the Britannica. It is the greatest education-encourager we have ever come across, the sort of thing that should be on *every* reading table. And every family can possess it without the outlay of a penny of money. And all the family can help get it, as well as use it. Or, we can sell it to you outright for $5.50, carriage prepaid.

I want to say that NAUTILUS *is one magazine I cannot get along without. It has done me more good and put more New Thought into my mind than any other paper I get.*—B. L. Cox, Lawrenceburg, Ky.

FOR WORLD PEACE

WE, the Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

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We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

—*Elizabeth Towne.*

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Makes Masterful Men and Queenly Women

"Power of Will" **makes** your mind a Creative Power; **trains** you for the Winning Personality; **produces** Courage-Confidence; **builds** Brilliancy of Intellect; **brings** a Splendid Control of Self in Thought, Action, Conduct; **develops** Mental and Physical Energy; **creates** mastery of Men and Situations; **schools** the Five Senses; **insures** Poise, Power and Influence in Public Affairs; in short—it **unfolds** Mental and Physical Powers. Over 1,000 laws, rules, regimes, methods for developing the traits and powers mentioned in columns below. Not a commonplace essay but ACTUAL METHODS which produce the results you are after. When you receive this book, you'll vow you've got a gold mine.

To the Psychologist and student of self-culture this volume will be a treasure; to professional men, such as lawyers, doctors, ministers, teachers, public officials, it is a revelation of the laws of mental action and control; to business men, such as merchants, salesmen, clerks, bankers, etc., it becomes a great creator of financial power, with infallible regimes for clear thinking, personal influence and management of men; to the young man or woman seeking a foundation for Mental or Physical Supremacy, it is worth double its weight in gold. Frank Channing Haddock, Ph. D., wrote this famous course of 28 private lessons in the Science and Practice of Mental Supremacy.

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How to make the Will supreme in the Mental Realm.
How to drive from the mind all unwelcome thoughts.
How to develop Reasoning Power.
How to handle the mind in Creative Thinking.
The secret of Building Mind Power.
How the Will is made to act.
How to test your Will.
How a Strong Will is Master of Body.
What creates Human Power.
The Six Principles of Will-Training.
Definite Methods for developing Will.
How to develop to a high degree the Mental Moods of Interest, Feeling, Energy, Permission, Decision, Continuity, Understanding, Reason.
The Six Crown Principles for multiplying Will-Power.
The NINETY-NINE STAR METHODS for using Will-Power in the Conduct of Life.
The Seven Great Principles of drill in Mental, Physical, Personal power.
The FIFTY-ONE MAXIMS for Applied power of Perception, Memory, Imagination, Self Analysis, Control.
How to keep the body well-poised.

How to make the Eye a great power in Influence and Observation.
How to concentrate the eye upon what is before you — object, person,
How to school the eye for power in business, society, public.
How to force Will into the eye.
How to cultivate a bright, attracting, intelligent eye expression.
How to open the Mind and Body for reception of incoming power.
How to throw off the mood of Worry.
Affirmation of Supreme Well-being.
How to secure steady nerves.
How to keep the body qu et, controlled, conserved in power.
How to maintain the Central Factors of Body health.
The First, Second and Third difficulties in Mastering Harmful Habits.
The Law of Will-Power in Habits.
The Mental Law of Habit Cure.
The Fifteen Star Methods for mastering Anger and Irritability.
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How to plan conduct so as to avoid former mistakes of Thought, Action.
How to work the Imagination for discovery and invention.
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How to create and build new devices.
How to make Imagination create for Literary Ability.
How to make Imagination suggest improvements in business, the home, your environment, conduct.
How to cure diseased Imagination.
How to banish unhealthy mind states.
How to banish fear of Men, Ill Luck Death, Hell, Misfortune.
How to arrive at best decisions.
The First Principles for success in contact with others.
The Mental Attitude you must hold to impress people.
The Secret of Control of Others.
How permanent Influence over others is secured.
The Best Rule in the Control of Others.
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Wrong Combinations of Food Cause Discomfort, Disease and Death









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THE NAUTILUS.

Vol. XIV. MAY, 1912 No. 7.

CONTENTS:

Editorials,		Elizabeth Towne,	17 to 24
Pain's Purpose, (New Poem),		Ella Wheeler Wilcox,	25
The Art of Sleeping,		W. Lutoslawski,	26
The Creative Power of Thought,		Orison Swett Marden,	28
Robert Browning, In Memoriam,			33
Joy-Storage,		Florens Folsom,	34
Two Weeks of Europe for Fifty Dollars,		Anne Warner,	36
What Does Loving Mean? (Poem),		Katherine Quinn,	38
The Renewal of the Body,		Annie Rix Militz,	38
What Is a Good Business Man?		Eugene Christian,	42
Captains of Peace, (Serial Story),		Sinclair Lewis,	44
Evolution, (Poem),		Verne DeWitt Rowell,	48
Socialism,		Benjamin Fay Mills,	49
Casting out Devils,		Thomas Dreier,	51
Thoughts, (Poem),		Aurora Lee,	51
Views and Reviews,		William E. Towne,	52
Socialism, Its Principles and Advocates,			56
Departments of Ways and Means:			
Things That Make for Success,			62
Family Counsel,			64
Little Visits,			66
Wind Blows,			68
Anent Books and Things,			68
Nautilus News,			1

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THE NAUTILUS

ELIZABETH TOWNE, WILLIAM E. TOWNE — Editors

Ella Wheeler Wilcox, Edwin Markham, Orison Swett Marden, William Walker Atkinson, Benjamin Fay Mills, Prof. Edgar L. Larkin, Anne Warner, Annie Rix Militz, Cora Linn Daniels, Sinclair Lewis — These are Some of The Nautilus Contributors for 1911-12. Others Coming.

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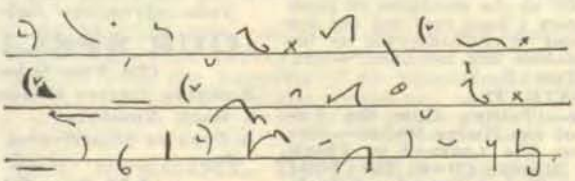
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5. TRANSMUTATION OF EVIL.—After the Devil—Personal Love and Universal.
6. THE NEW THOUGHT PLATFORM.
7. EVOLUTION AND THE ABSOLUTE AND PERPETUAL LIFE.
8. COSMIC CONSCIOUSNESS.—How Attained—A Bit of History and Prophecy.
9. HOW TO BECOME COSMO-CONSCIOUS.
10. TELEPATHY, A NEW VIEW.
11. MENTAL IMMIGRATION.—Where Our Thoughts Come From and How They Are Stored.
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I have just learned that you referred to me in one of the issues of THE NAUTILUS, *but I have not noticed it and would appreciate a marked copy mailed to me. It is Mr. Lincoln Tyler of Mt. Vernon, N. Y., who mentioned this matter to me, and as he writes that the fact of my acquaintance with* NAUTILUS *increases his esteem for me, I am naturally interested in seeing what you printed. If I ever get where I can make donations without first inspecting my cash account I am going to give subscriptions to* NAUTILUS *to everyone who will agree to read it, for surely it is a "power for good."*—FRED W. PLATT, 81 Nassau St., New York City.

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A Short Visit With a Modern Scientist

Discloses a New and Profitable Field of Work for Ambitious Men and Women in the Curing of Disease With Food

By WILLARD H. MORSE, M. D.

Professor Christian was educated for a physician, but not having the necessary faith in the efficacy of drugs, turned his attention to food as Nature's great constructive and curative agent.

Dr. Christian, as many call him, is the world's pioneer in Curative dietetics. He has reduced this work to a science. He began his scientific investigations some 20 years ago, and has made a very exhaustive study, both in this country and abroad, of the chemistry of food and the chemistry of the body, and from these investigations he became convinced that about 90% of all disease originates in the stomach, and is caused directly by wrong eating. The logical remedy, therefore, must be found in foods, or in scientific feeding.

Correct eating, this Scientist explains, does not mean deprivation or fasting; it means that food must be selected so as to contain all the elements of nourishment the body needs, and combined at meals so as to be chemically harmonious and proportioned so that one is not overfed on some elements of nutrition and underfed on others. When this is done eating will be much more enjoyable, and the most chronic cases of stomach and intestinal trouble will disappear; the causes being removed, Nature will do the curing. Violation of these laws, said Dr. Christian, causes more disease and suffering than war and pestilence, while a knowledge and obedience of them would mean more to the human family than all other blessings combined; *it would literally make a new race of people in 20 years.*

I had the privilege of examining closely Dr. Christian's work and I venture the assertion that if some great religious healer or physician were to make the cures that I saw recorded in his office, that it would be heralded to all the world, on the wings of wire and press.

Dr. Christian has written two small books which he sends free of charge to those who are interested. His address is Prof. Eugene Christian, 40 West 32nd Street, New York. The first one is called "HOW FOODS CURE." This describes his methods of treating individual cases, by mail, or as he terms it, removing causes; that is, establishing perfect digestion and assimilation of food and perfect elimination of waste. This little book shows that when this is done about 90% of all other diseases get well.

The second book is called "THE NEW CURATIVE SCIENCE." This book describes Professor Christian's school of Applied Food Chemistry. This course of study consists of twenty lessons which contains the "boiled-down" information that he has gained from his long years of study and practice. While this course is scientific it is written in plain language so that any person of ordinary intelligence can understand it. This is a correspondence course, that is, taught by mail, which system is now universally endorsed.

Students graduating from this School receive a diploma which entitles them to practice the "science of curative dietetics," which is rapidly becoming one of the most popular and best-paying professions now open to enterprising men and women.

The Federal pure food law, the work of Dr. Wiley, and the universal agitation of the food question, show that Food Science is *the coming Profession.* Many students from this school are now successfully practicing curative dietetics in this and several foreign countries. It would be difficult to estimate the public good Professor Christian is doing in educating people in this splendid field of work.

©CLB254251

"Build thee more stately mansions, oh, my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting seat"
—Holmes' "The Chambered Nautilus."

The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge.

MONTHLY
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MAY, 1912.

VOL. XIV
No. 7



Believing and Receiving.

WHATSOEVER things you desire, believe you receive them and you shall have them.

Persistence in believing eventuates in receiving.

And the faithful practice of New Thought principles helps you to persist in believing. And there you are!



Whatever Happens.

YOUR tendency to make mental pictures can be exercised in constructive ways. Picture anything you wish that is desirable.

For instance, when you are going to a party picture to yourself a very delightful party and *great pleasure in everything that happens.* BUT NEVER PICTURE WHAT IS GOING TO HAPPEN.

Picture to yourself a party as being a succession of pleasant surprises, and then accept each happening as it comes as a *good* happening. Look upon it as a beautiful surprise, a beautiful opportunity to express love and kindness and forbearance, patience, long suffering, gentleness, meekness, charity—to express all good qualities that are within yourself. Even unpleasant things should be met in this spirit and turned to beautiful results.

It is not what happens to you, *it is the spirit in which you meet what happens,* that counts for joy or sorrow.



The Breath That Heals.

IT doesn't matter so much how much fresh air floats around you, but it does matter HOW MUCH YOU GET INTO YOUR INSIDES BY WAY OF YOUR LUNGS.

You must *breathe* the air in order to be healed by it.

A little exercise every day, oft repeated, but NEVER to the extent of tiring you in the least, is much better than absolute inertia. And the more full breathing you do the better.

But always remember not to distend the lungs by too full a breath. Take easy breaths often repeated. Begin easy and work up to more and more breaths. And bye and bye you will find that your



lungs are expanding and becoming resilient.

Then you will find that you are making good blood and that you are already on the high road to health.

Do not try to breathe too deeply. Go easy. You will find your capacity increasing without any effort whatever on your part, if you keep faithfully to the practice every day.



Telepathy and the Man from Missouri.

I am asked to prove my assertion that telepathy is an established fact. If Rip Van Winkle were to wake up and demand proof of the telephone, how would you meet his challenge? There would be no way except for him to put his own ear to the telephone and listen to voices from the other end. Even then, if he were a very set Rip Van Winkle, he would call it a trick.

There is only one way to prove telepathy and that is to listen to thought transference within yourself. If you are skeptical enough you will repudiate telepathy anyway, even though you are using it every day of your life.

Everybody experiences telepathy. He receives thoughts from the minds of others, and others receive thoughts from his mind. Every man is a wireless station for receiving thoughts, and for sending thoughts. But if he is not observant enough of his thoughts he doesn't know when he receives a thought from outside himself and when he conjures one up from within.

If you want to really know about telepathy watch your own thoughts, trace them to their sources.

Telepathic Tests.

THE best telepathic tests take place between persons who are in close rapport with each other. If you were in a crowd of people all chattering together you would be conscious only of a jumble of sounds. But if somewhere in that jumble your name were to be said you would distinguish it instantly and "prick up your ears" for more. Simply because your name is very familiar to you and attracts your attention, whereas the balance of the jumble of conversation is more or less uninteresting to you. You are "in rapport" with your own name, therefore you distinguish it in the jumble of noise when nothing else is plain to you.

Just so in a test of telepathy. You live in the midst of a jumble of telepathic soundless sounds and once in a while you distinguish something which is particularly in rapport with you. A person who is in rapport with you is most apt to think the thought that will *attract* your attention. But even the ones most in rapport with you would think 10,000 thoughts that wouldn't attract your attention, to one that would.

Imagine the air full of thoughts, just as a room is full of sounds when a hundred women are chattering together at a 5 o'clock tea; and think of the few INTERESTING things that you caught in that jumble of sound; remember that you "caught" those few things simply because you were interested in that sort of thing and not interested in the other; and you will have a fair idea of the



modus operandi of telepathic communication.

A million thoughts pass through your mind like water through a sieve, to one thought that INTERESTS you enough to make you NOTICE it. Through communing with yourself or God in the Silence you become more and more observant of the ideas that "come to you."

You see, even our language is inspired—new ideas COME TO YOU all the time. The ideas that to you are new are old as the universe itself. They are in the air. They have doubtless passed through your mind every day since the beginning of time but you haven't observed them *because you were not interested* enough to observe that particular line of thought. Probably you haven't been interested enough in telepathy to observe your own thoughts with a view to finding out where they do come from. If you continue to be interested you will find more and more ideas "coming to you" that prove telepathy.

If you are not interested they will continue to pass by you in the general jumble of telepathic sound.



Whole-World Healing and Peace.

IN "Little Visits" department of this *Nautilus* appears an interesting article headed "From the Man in New Zealand."

It is evident that New Zealand, like America and all the rest of the world, is wrestling with the problem of government of the people by the people. The vital next-step for all the world is to so amend its government machinery that all officials from governors-general and presidents and senators and judges down to dog catchers shall be under direct control of a majority vote of the people. Direct primaries, direct elections, initiative, referendum and recall are the vital needs of the world today. And little old Switzerland showed us the way.

Mr. Jackson of New Zealand thinks that we Americans would have more influence in World Peace if we were able to demonstrate national peace. That was a straight shot that hit the bull's eye, nicht wahr? Yah.

But perhaps we shall work out national peace and help work out international peace all at the same time. I wouldn't wonder.

And I am reminded here of a principle of New Thought: the principle that when one has failed to heal himself by the use of New Thought methods ofttimes he can accomplish his purpose by forgetting himself and using his New Thought methods in healing somebody else.

It is HEALING THOUGHT THAT HEALS, whether one directs it to himself or another; and forgetfulness of self makes proper conditions for healing.

So it may be that thinking for world peace may make the right conditions for realization of national peace.

After all, if we help the other fellow remove the moat from his eye he may be enabled to help us remove the beam from ours.

High Heads.

AS to the wrong kind of people who hold their heads high in this land, some of them don't hold their heads quite so high as they did a few years

EDITORIALS

BY ELIZABETH

ago. And a number of them have come out of those ranks and joined the common people right down on the solid earth. Some others are still riding for a fall. "Socialization without Socialism" is not exactly in the saddle in this country. It constitutes a solid army on foot, in no danger of riding to a fall.

Woman and Politics.

I AM sorry the New Zealand women have not cleared the drink curse from the country. But that may not be the fault of the women. Drink and the old order may have been too strong even with women in a solid phalanx against it. Just as entrenched corporations in Denver are too strong for the women—as yet. It takes time and education as well as co-operation, to down Privileged Interests in any land.

Let New Zealand remember the story of the warrior who won the battle with the broken sword thrown away by his general in flight.

And Eugenics.

IF the French nation can be ruined by the disentailment of its estates, it must be a very weak and foolish nation indeed. Why should any nation die for a mere matter of money? Nations make their own money. And they make conditions, by pulling together. If they haven't wisdom and love enough to enable them to pull together then they are fit prey for the Goths and the Vandals.

But no nation will die for lack of entailed estates.

The Science of Eugenics will save them.

And the Science of Eugenics does not mean that every woman shall have a Teddy-family. It is not quantity that will save the race; nor is it quality altogether. The race can be saved on its present birth rate, and without bettering its quality.

The circumvention of race suicide consists in RACE CONSERVATION. And race conservation is a matter of education.

And education moves in a medium of MONEY. Money is time and power. It takes money to run schools and teach eugenics. It takes money to support teachers while they teach. It takes money to support students while they learn.

Let all parents be assured that the state will support its children as well as educate them, and the kibosh comes off big families.

Let the state insure against poverty, and listen to the questions pop.

To educate children at the public expense is only half the problem. The other half is to support the children while they are being educated. State education without state support is like setting breakfast on the other side of the river with no bridges or ferries between.

Bund fuer Mutterschutz.

IF you know more German than I do, you will translate that name into "Union for Mother Protection." This is the name of an association in Germany, instituted and engineered by Doctor of Philosophy Helen Stoecker, to make practical the Shavian ideal that every citizeness who gives birth to a child shall be acclaimed as a patriotic heroine, and as such endowed, rewarded and cared for by a grateful nation.



So says the *Springfield Republican* for March 24, in a long article by Curtis Brown, with a most attractive picture of Dr. Stoecker herself who looks like a typical German Madonna. Recently this Bund fuer Mutterschutz—which sounds more like a Bund for Mother-shooting than Mother Protection—celebrated modestly its seventh anniversary of birth, and Germany's leading citizens are uniting and testifying to its splendid success in educating the nation and its educators in the science of motherhood.

Among the things to the credit of this Bund are these:

1. It has four thousand members, counting among them the best men in Germany.

2. It is influencing legislation in right directions.

3. It is saving annually many thousands of children from miserable deaths.

4. It is carrying on a strong propaganda for a new marriage law in which the interests of children shall take precedence of traditions and formal restrictions.

Dr. Stoecker's legislative program has been twice before the Reichstag. Through her work Germany has already passed an act which insures the women employed in factories a sick insurance pension for six weeks at the birth of each child.

But the Stoecker movement goes further. It requires that the insurance benefits be extended to all mothers of the agricultural, servant and home-worker class. And this is only the starting point. It demands further compulsory rest for all mothers for six weeks before and six weeks after childbirth. Wilhelm the Second has favored this demand for twenty years, declaring that the "prohibition against mothers working is essential to the raising of the race."

Mother Protection Abroad.

AND the *Republican's* writer says other countries are still farther advanced in this direction than Germany. In Switzerland women are not allowed to work for four weeks before or after bearing children. And Italy has had Motherhood Insurance since 1910, under which state, employer and employed all pay part of the premium.

The cost of carrying out the system which Dr. Stoecker is working for in Germany would be $69,000,000 a year. Of this the state is asked to pay $9,000,000.

Germany is in special need of a law for the protection of mothers, *for every year 180,000 children, one-tenth of the total birth rate, are registered as being without legal fathers.*

Germany has, too,—except Russia and Austria—the highest infant death rate among Europe's great states. *One-fifth of the children born die, mostly owing to neglect, within a year of birth.*

Dr. Stoecker and her colleagues entirely reject the popular theory that this massacre implies the survival of the fittest. They claim that no life should be wasted and remind objectors that the excessive infant death rate is prevalent mostly in the physically sturdy class, which produces healthy and promising babies.

The "Bund" holds that the way to get rid of that evil is first to provide



by law for equal responsibility of parents, and equal rights of infants under all conditions of birth whatsoever, and to give equal and sufficient protection to all mothers without exception; and secondly, to introduce gradually a higher status of the marital relation.

Race Conservation and Encouragement.

IN this movement for Mother Protection lies the one antidote for race suicide. Let mothers be honored and supported by the state while they are performing their function of motherhood.

Let children be supported by the state, at the same time that they are being educated by the state. If the state wants population, let it provide for the needs of its babies, no matter what their source. It is necessary to do this in cases where the fathers cannot be held responsible for the material support of mother and child.

As a matter of self-protection let the state tax heavily the fathers who do not voluntarily assume the financial support of mother and child. In cases where the father tries to evade this responsibility, he should be paroled out to work, and his wages administered by the state for the support of the mother and child as well as the father. Where the father is really unable to support the mother and child it is a case for belated compulsory education of the father—and possibly of the mother also—in manual or industrial pursuits until he is a workman skilled enough and self-controlled enough to earn the necessary support for wife, child and self; with state support until this end is accomplished.

Of course, all this means socialization. What of it? We are already well on the road to socialization. Our chief concern is not with socialization as a whole, but with socialization in detail, as we are compelled to meet it.

It seems to me that one of the prime necessities of the hour is to put a premium on healthy and well brought up children. How can it be better done than to aid in support of mothers and children of the not-rich, at the same time that the children are compelled to attend school?

If it is the duty of the state to educate children, why should it not support them also, while it is educating them? And there you are.

Meditating on the matter of ways and means for protecting and supporting mothers and children I am reminded of two things which we fervently desire to see accomplished:

First. We want World Peace, with the conversion of battleships into schools of travel, and the diversion of war funds to the advancement of the public system of education.

Second. We want that old soldiers' pension money diverted from the support of the hangers-on of old soldiers, to be used in government insurance for the support of all mothers and children of the not-rich.

What statesman will initiate these two economic measures for the advancement of the world?

An Epoch in Self-Government.

ON March 20, 1912, in the state of North Dakota, was held the FIRST PRESIDENTIAL PREFER-



ENCE PRIMARY. There are more to follow quickly. In the end this will be truly a government for the people and by the people, as it was intended to be. A government for the whole people by the whole people: such a government as the Western world has never tried out UP TO THE PRESENT MOMENT. Local direct primaries were the entering wedge. This First Presidential Preference Primary is first contact of the flying wedge that shall prevail against vested interests.

The people of North Dakota spoke in no uncertain tones. They voted overwhelmingly for Senator La Follette and the radical progressiveness for which he stands.. 34,150 votes were polled for Robert M. LaFollette. 22,877 votes went to Theodore Roosevelt, on his conservative-progressive platform. President Taft also ran, with 3,000 votes.

His little 3,000 votes must have been somewhat of a shock to President Taft, unless his representative government ideas act as a shock absorber. Doubtless President Taft is telling himself that the 3,000 "representative men of Dakota" voted for him, while 34,150 of the rabble voted for La Follette, and 22,877 cowboys whooped it up for Roosevelt.

Representative Government by Whom?

YOU see, President Taft says that this is not a government for the people and by the people, but a government for the people "BY A REPRESENTATIVE PART OF THE PEOPLE."

Who are the representative citizens in your city? Look around you. Are they the rich men? But you can recall numbers of rich men who are not what you would call "representative citizens." Are they the politicians? You can call to mind numbers of politicians whom you wouldn't designate as representative citizens.

Look again.

The representative citizens of your community ARE THE MORE OR LESS RICH MEN WHO ARE TRYING TO RUN THE COMMUNITY.

Go into any city or any town in the country, and you will find that the "representative part of the people" is always made up of the more or less rich people who HAVE APPOINTED THEMSELVES TO RUN THINGS.

Now stop and ask yourself WHY these men want to run the community in which they live.

Is it not because they will gain something by running it to suit their own money interests?

Of course.

And that brings us back again to the same old stone wall of all progress—THE VESTED INTERESTS. President Taft believes that this country should be governed by the rich people who are trying to manage it for the profit of the rich people.

These are the "representative people" by whom President Taft wishes this country governed. They are the people with whom President Taft casts his lot. They are the ones with whom he sympathizes and by whom he stands in every case.

Government by the People.

IT is the "representative people" of this government—the rich schemers—who are manipulating the Republican-Democrat machine in such a manner as to stave off to the last possible minute



the impending direct primaries which will enable ALL THE PEOPLE OF THIS COUNTRY to step in and govern it for themselves.

Direct presidential preference primaries, direct primaries in the community, initiative, referendum and recall, CONSTITUTE THE SOCIALIZATION OF THE MACHINERY OF GOVERNMENT.

They constitute the UNIONIZING OF THE AMERICAN PEOPLE.

Are you looking into this matter of socializing the political machinery?

If not, why not?

Are you WOMEN looking into it, too?

If not, why not?

United we stand. Let all the people rule all the people.



The Honor System in Prisons.

MAN does not live by bread alone. Nor by politics alone. His heart sustenance comes from the blessings of his fellowmen. Great is he whose thoughts and actions turn cursings into blessings. Blessed is the man who makes two useful activities grow where only curses grew before. Joy to him who plants the hotbed of bitterness to hearts-ease, that bears leaves of healing.

Governor Oswald F. West of Oregon is the man. The Oregon Penitentiary curses no more. It goes out in squads without guards, and makes good roads for the state, and landscape gardens for the tuberculosis hospital, and digs wells for the home of the feeble-minded. Then it comes home again to sleep in the Penitentiary. They do it all on honor and only two men have ever tried to escape, and those were in the first gang started. Every man receives 25 cents a day to his credit which he can draw on the expiration of his term. The prison is not only becoming humanized but self-supporting as well. There is a most interesting account of the work in *La-Follette's* for January 20.

Here is Governor West's creed:

I believe in the prisoner. He is savable, and he cannot get away from my good wishes for him.

I believe in plenty of wholesome, cheerful, and useful labor for the prisoner.

I believe in the outside manufacturers and in free labor, and I am glad to join with them to help our unfortunate brother, who must spend his days behind prison bars.

I believe in the state I serve. It is deserving of my best efforts to make our prison self-supporting; and we will do it, too.

I believe that Jesus and John Howard and Abraham Lincoln were full of gentle sympathy and stern justice, and did all they could do to help the unfortunate. I want to emulate them.

In my opinion there are many men inside the penitentiary who are entitled to consideration, just as there are many men outside of the penitentiary, who, if they had their deserts, would be serving sentences.

I believe that in the great majority of convicts there is some good and that this good may be developed by humane treatment.

I believe that if you treat a human being like a man, he will be more apt to act as a man than if you treat him like a dog.

I believe in giving every man a chance to make good if he merits one, and in guaranteeing to every man a square deal.

I believe in dealing with every man, who though he may have slipped, shows a desire to make amends for his wrong doing, as I would wish that man to deal by me were our positions reversed.

I believe in giving the fallen a chance to rise, and contend that in the majority of cases those who are accorded that opportunity will improve it.



THE race advances only by extra achievement of the individual. YOU are the individual.

—*Elizabeth Towne.*

Pain's Purpose

✠

By Ella Wheeler Wilcox

✠

How blind is he who prays that God will send
All pain from earth. Pain has its use and place;
Its ministry of holiness and grace.
The darker tones upon the canvas blend
With light and color; and their shadows lend
The painting half its dignity. Efface
The sombre background, and you lose all trace
Of that perfection which is true arts' trend.

Life is an artist, seeking to reveal
God's Majesty and Beauty in each soul.
If from the palette mortal man could steal
The precious pigment pain, why then the scroll
Would glare with colors, meaningless, and bright,
Or show an empty canvas blurred with light.

Written for The Nautilus.

THE ART OF SLEEPING

BY

W. LUTOSLAWSKI

IT happens often that after a long sleep full of dreams we are more tired in the morning than we were in the evening before we went to sleep.

On the other side sometimes a few hours of sleep give us new forces for a day of work.

For the highest intellectual efficiency, it is very important to know how to avoid the wrong kind of sleep and how to induce the right kind, which enables us to start on a day's work with renewed energy.

Sleeplessness is due to many physical and moral conditions. One of the most common causes of a bad sleep is eating too much in general, and specially during the last five or six hours before sleep when we ought to eat nothing.

You cannot well digest your food and sleep at the same time. The two functions disagree. When you sleep you cannot digest well; when you digest you cannot sleep well.

Therefore, the first condition of a sound and refreshing sleep is an empty stomach. Many persons say they cannot sleep well when hungry.

But if they persist for some weeks and go to bed hungry, they will notice that they awake without hunger, and are able to work for four or five hours before breakfast.

Taking their first meal at nine a. m. and their second meal at three p. m., they soon will find out that they can sleep very well from nine p. m. to three a. m., and then work the whole day.

There are many drugs which prevent sleep, and some of these drugs are used as if they were real food—for instance, coffee, tea, chocolate, cocoa.

If you abstain from these poisons completely for half a year, and then try a small quantity of any of them, you will soon notice how powerful their action is to prevent good and sound sleep.

To a certain extent every animal food, including eggs and cheese, will also prevent the very best quality of sleep.

And who has not tasted of this best first-rate sleep knows nothing about sleep. But the very best sleep cannot be obtained by mere abstinence from drugs, though such an abstinence from alcohol, tobacco, coffee, tea, chocolate, cocoa, and animal food is an essential condition of reaching the perfect state of a refreshing and inspiring sleep.

Besides this condition and an empty stomach, we need a deeper understanding of the spiritual aspect of sleep.

Remember that during sleep if you are not intoxicated by drugs or by a bad digestion, you have the very best opportunity for an intercourse with a world of higher spiritual beings, who will teach you, and comfort you, and help you in every way, if you approach them in the right way.

Consider sleep as a religious function. In the waking state you are fulfilling what you have prepared in your sleep.

In order to attract the very best influence during your sleep, you must take

great care of your thoughts and feelings in the last moment of your waking state.

No idle or impure thoughts should be tolerated. When you go to sleep, you really ascend to a higher world, or otherwise you descend to a much lower world.

And it depends on your will, whether you will have the company of angels or devils during your sleep.

Angels will give you inspirations, devils will contaminate your imagination by impure desires.

Remember that this life is only a small part of a wider life, which we have forgotten. In sleep we may remember a good deal, if we ascend to heaven, instead of falling down into hell.

When you go to bed, pray first to God, your true Creator, to enlighten you.

Pray to this God. Confess your sins of the day and regret them. Promise that you will try to do better tomorrow.

Then lie down on your left side (unless you have some trouble of the heart, when it may be better to lie down on the right side), and breathe slowly and deeply.

When you breathe in, imagine a stream of light coming from heaven through your body from head to feet. When you breathe out imagine the same current carrying all impurities out of your body through the feet.

When you have done it for a few minutes, maintaining this image of a current of light, purifying your body and mind, begin to pray a simple prayer of two words like "Christ teach me," saying "Christ" in breathing in, and "teach me" in breathing out.

Concentrate all your thought, all your will on this single desire, to be taught by Christ, the highest spirit on the earth.

Get rid of all other thoughts, wishes, images, until you fall asleep so praying.

Then your sleep may reach the highest quality, if every day you have lived up to the teaching received during the night.

If you make a full use of the light received, you will have more.

And when you awake try to remember what the night has given you. It will be difficult for you to remember everything, but even if you do not remember, you will be able to apply the teaching received.

If you never allow yourself for months to fall asleep otherwise than praying for light, you will soon notice a great change coming over your life.

Going to sleep will become for you quite a religious service.

And as soon as you awake, even if you awake very much earlier than you are used to, arise immediately, thank Christ for the teaching He has given you, even if you remember nothing, dress yourself and start your work.

When you feel tired again, you must not yield to it at once, but try to persevere in your work.

Thus you will learn to sleep a longer time without awaking in the night, and to awake full of joy, ready to undertake the task of a new day.

You will soon notice that the best sleep is always before midnight. Enervating sensual dreams happen chiefly after midnight.

There is a very obvious reason for it. After sunset until midnight a part of the solar energy is reaching us through an increasing thickness of the earth, which is between us and the sun. This stream of invisible energy is decreasing until midnight and growing again after midnight.

It is easier to rest perfectly in a decreasing stream of energy than in a stream of increasing energy.

Therefore, if you wish to reach your highest intellectual efficiency, you will never sleep after midnight, but about

one or two hours immediately after noon, and then three or four hours preceding midnight.

The meals should be then taken at eight a. m. and at three p. m.

Nobody can sleep really well who takes more than two meals a day. For good workers after the age of thirty one meal a day is quite enough and affords the highest efficiency of work. Who eats once a day should sleep twice in every twenty-four hours, and never between midnight and noon.

Under these conditions you can avoid for many months every impure dream that takes away your vital energy.

Your dreams will grow spiritual and you will learn from these dreams more about life than from books.

If you try this method do not expect the best results without perseverance. One hour of bad sleep spoils what has been built up during weeks and months of divine sleep.

Who wishes to be educated by the angels in his sleep must be as pure as an angel.

Every sin of impurity, even apparently involuntarily committed in our dreams, spoils our ability to enjoy a perfect and inspiring sleep.

Chastity is the condition of a higher life, and it is especially needed in marriage, for only chaste parents can procreate gifted and healthy children.

YOUR ideals and desires are *you*, and unceasingly they are working themselves out through you.

Elizabeth Towne.

THE soul refuses all limits. It affirms in man always an Optimism, never a Pessimism.

—Emerson.

THE CREATIVE POWER OF THOUGHT

BY

ORISON SWETT MARDEN

WE are sick, or well, we age, or remain youthful, according to the quality of our thoughts, our conviction; everything which we allow to pass through the mind, hastens or retards age, promotes or destroys health.

An idea that the body is made up wholly of different kinds of cells and that everyone of these cells is endowed with an intelligence of its own is rapidly gaining ground with scientific thinkers. If this is true, there is nothing strange or miraculous about these cells being under the absolute domination of mind. It is now believed that mind is a force given off from all the cells of the body and is not merely a product of the brain cells.

We all know how certain thoughts and emotions affect the different organs and different conditions of the body, almost instantaneously as in the shock from fear or terror, the horror of impending danger, or the emotion of anger, hatred or jealousy. We have all felt these fearful sensations in different parts of the body. There is no doubt of the fact that these

are all indications that there is more or less intelligence in all of the cells of the body. We know how our mental attitude, passions and emotions hasten or retard the development of disease of the body. The mind is the combined intelligence of all of the cells of the body. We do not think merely in the brain. We think all over. Our thought is the result of the action of all the cells of the body. Our efficiency depends upon the harmonious action of all of the cells.

A diseased picture of an organ has a very depressing, discouraging influence upon the intelligence of the cells in an organ.

We all know how quickly the stomach responds to the thought of encouragement, of joy or gloom, and how all the other organs are similarly affected.

There is a wonderful help in trying to picture ourselves as ideally perfect, as strong and vigorous, physically, mentally and morally, in holding the picture of our ideal self as we wish we could become.

If you have a diseased organ or a diseased tissue you will find a great help in thinking of the cells composing this affected part as absolutely perfect and as manifesting intelligence. Personify them, talk to them as you would to a person, as to one you were trying to help; encourage them. Think wholeness, completeness, health and vigor into the affected part.

While you hold the diseased image of the organ, you cannot restore it. Hold in mind the opposite of the former diseased, discordant picture of the organ; the perfect picture, an ideal picture. Think of it as performing all its functions normally, perfectly. Remember that the mental picture which you have of the affected part or diseased organ will tend to be outpictured in your body. There is an uplifting, decided healing force in your thought. You will be surprised to see how the affected organ will gradually respond to your picture of perfection. It is difficult for nature to heal or restore an affected organ or part of the body as long as you hold the diseased picture in your thought, as long as you think the functions are seriously impaired.

The quality of our flesh corresponds largely with the quality of our thought which is shaped, molded, modified by it.

Our body at any moment registers the history of our mental processes up to that moment. Our happiness or misery, our joys or sorrows, our loves or hates, our jealousness, are all recorded in the cell life of the body. The quality of the cell takes the mold of the thought, the emotion, the passions. We are refined or coarse, according to the quality of the thought that passes through our cell life. Every joy, every sorrow, every aspiration, every fear, every jealous or envy thought, every conviction, every superstition, every helpful or harmful thought is registered.

Considering that mind governs everything in our world, that force has been singularly neglected and misunderstood. Even when tribute has been paid to its power, it has been treated as something unalterable, a tool that could be used if one was born with the genius to do so. Of recent years, the control of thought, its use to modify character already formed, to change even external surroundings, or, at least, their effect on oneself, and bring about health, happiness, and success, have been more and more studied and understood. The possibilities of thought-training are infinite, its consequence eternal, and yet few take the pains to direct their thinking into channels that will do them good, but, instead, leave all to chance, or, rather, to the myriad of circumstances that buffet and compel our mental action if counter-effort be not made.

It is impossible to estimate the value of the quality of our everyday habits of thought. It makes all the difference in the world whether these habits are healthful or morbid, and whether they lead to soundness or to rottenness. The quality of the thought fixes the quality of the ideal. The ideal cannot be high if the thought is low. It is worth everything to face life with the right outlook, —a healthful, cheerful, optimistic outlook,—with hope that has sunshine in it.

It is easy to gauge the quality of a man's outlook upon life the first time we meet him. We can tell whether there are traces of pessimism in it, whether he is soured by his unfortunate experiences, disheartened by his discouragement, and whether he looks upon everybody with suspicion, or sees and believes in the best in everybody. If he tells us he believes every man has his price, we know there is something wrong with his outlook; but, if he is bright, cheerful, and hopeful, if he believes the race is pointing upward toward the millenium, if he congratulates himself because he was born in the nick of time and in the very best part of the world,—if he believes in his fellowmen, we know that he has a healthful outlook, and that he faces the right way. If he faces toward the light and follows the sun, he will never be in darkness. The shadows will always fall behind him.

Our conviction, our opinion of ourselves, our doubts, our fears, regarding our ability, our lack of faith in ourselves, our skepticism regarding our ability to do what we undertake, our morbid habit of self-depreciation, which is a crime—all of these mental states change the cell life of the body, until they generate a negative mental attitude tending to kill initiative and to weaken our productiveness.

A man must think positive creative thoughts, self-confidence thoughts; he must express constant faith in himself, must thoroughly believe in himself, in order to become a producer, a creator of ideas and of things.

What you think of yourself is a mental attitude which is modifying your entire cell life. Hence, what you are and what you are able to do correspond with your thought about yourself, with your faith or your doubt. Vigorous faith in yourself will modify the cells to correspond and you will be confident, strong, creative, productive, but if your dominant thought is doubt of your ability, if your mental attitude is one of self-effacement, your cell life will be modified to fit that thought or conviction.

The people who have for years been registering in their cell life, the conviction that they are aging rapidly, that they are hastening towards the period of diminishing returns, that they are going to die early, should not be surprised to find their physical experience corresponding with those old age thoughts or convictions. We often see a difference in appearance of ten or more years in people of the same age. The difference is in their thought about themselves.

As a rule actresses and singers retain their youth longer than others because they must; it is a necessity with them. Their success depends upon it. They think young thoughts, they try to keep young. Any mental attitude which is adverse to the spirit of youth tends to produce hardening old age conditions.

Mental discords whittle life away at a fearful rate; they waste energies, destroy happiness, and age one very rapidly.

The mind must be free from bitterness, jealousy, hatred, envy, and uncharitable thoughts; free from everything which trammels it, or pay the penalty in impaired efficiency, inferior work.

No one can carry a grudge against another, a bitterness of any kind, a desire to get even with him, without very disastrous results to his own mind, his own efficiency and happiness.

Some people bear for years a bitter hatred or a great jealousy toward some one or more persons, and this mental attitude unfits the possessor for giving out the maximum of his ability, and destroys his happiness. Not only this; but he radiates his inimical atmosphere, thus prejudicing people against him, arousing antagonisms, and constantly handicapping himself all along the line.

Many people wonder why they are not popular, why they are disliked generally, why they stand for so little in their community, when it is really because of their bitter, revengeful, discordant radiations.

These radiations kill personal magnetism, personal attractions, for their very nature is to repel.

On the other hand, those who send out kindly, loving, helpful, sympathetic thoughts, those who feel friendly toward everybody, who carry no bitterness, hatred, or jealousy in their hearts, are attractive, helpful, and sunny. We cannot help loving these characters, because there are no discordant, bitter rays in their radiation.

On every hand we see people who are scarred, marred, rendered prematurely old and unhappy by terrific shocks of the explosive passions, and the poison of jealousy, hatred, a bad temper and selfishness. These are all happiness destroyers, life shorteners.

Even the instinct of self-preservation ought to make us think very seriously before we allow ourselves to lose our self-control and admit into our delicate mental machinery the enemies which would destroy it and poison the whole life.

I know men who are used up for days after some terrific explosion of temper which made them practically insane while it lasted. They little realize what terrific damage this awful shock gives to the delicate, sensitive, nervous system. I have known terrific fits of jealousy to so tear to pieces the nervous system, so burn out the delicate brain and nerve cells that the victim did not recover for weeks. Now these terrific shocks from the explosive passions not only seriously mar one's self-respect and make him despise himself and ruin one's happiness, but they mar the whole life, often shortening it by many years.

All thoughts that harm us, such as selfishness, jealousy, envy, every hatred thought, every disagreeable, unpleasant thought we have towards another introduces discords into the delicate mental and physical machinery which is outpictured in some physical or mental suffering, just as too great a current of electricity passing over wires burns out the fuse, ruins the small wires or delicate machinery by the shock; just as a hot-temper current burns out the delicate nerve and brain cells. That is why we feel so terribly used up and exhausted after we have had a violent burst of temper, when we have completely lost control of ourselves.

Some people are thrown off their balance the moment anything goes wrong with them. They do not seem to have the ability to overcome impediments and to do their work in spite of annoyances.

Anybody can work when everything goes smoothly, when there is nothing to trouble him; but a man must be made of the right kind of stuff who can rise above the things which annoy, harass, and handicap the weak, and do his work in spite of them. Indeed, this is the test of greatness.

As a matter of fact, the greatest achievements in all time have been accomplished by men and women who have been handicapped, annoyed, persecuted,

misunderstood, criticized. But they have been great enough to rise above all these things and to do their work in spite of them.

A tremendous power permeates the life and solidifies the character from holding perpetually the life-thought, the truth-thought, the cheerful-thought, and the beauty-thought. The one who has the secret takes hold of the very fundamental principles of the universe, gets down to the verity of things, excludes all kinds of errors, and lives in reality itself. A sense of security, of power, of calmness, and of repose comes to the life that is conscious of being enveloped in the very center of truth and reality which can never come to those who live on the surface of things.

Try to visualize the condition of health, happiness and plenty which you long to be yours. The actor does not think that he will sometime become the character he impersonates, but he assumes that he *is* the character *now;* he makes himself feel that he is the character. He actually imagines that he is living the life of the character.

"It is a universal law that if we reverse the action of a thought, we at the same time reverse the fact," just as when we wish for one thing, we are actually working to bring about the opposite, because our doubts and our fears are furnishing the mental pattern which the life forces within us are reproducing.

Intensified longings are a positive force, and the power to attract about them kindred matter which will help to bring them into material realization will be just in proportion to their intensity, and our intelligent persisteney of effort to realize them.

It is evident that Christ had in mind this tremendous power which comes from visualizing our ideals, as vividly as possible, the thing for which we long, when he said, "All things whatsoever you pray and ask for believe that you *have received them* and ye shall."

An eminent lecturer in Edinburgh University says that the difference in the tenses in this passage is not an accident. He says: "The speaker bids us first to believe that our desire *has already* been fulfilled, and that it is a thing *already accomplished;* then its accomplishment *will* follow as a thing in the future.

This is nothing else than a concise direction for making use of the creative power of thought by impressing upon the subjective mind the particular thing which we desire, as an already existing fact.

In following this direction we are thinking on the plane of the absolute and eliminating from our minds all consideration of conditions which imply limitation and the possibility of adverse contingencies, and we are thus planting the seed which, if left undisturbed, will infallibly germinate in an external fruition.

By thus making intelligent use of our subjective mind, we, so to speak, create the nucleus, which is no sooner formed than it begins to exercise an attractive force, drawing to itself material of a like character with its own, and if this process is allowed to go on undisturbed, it will continue until an external form corresponding to the nature of the nucleus comes out into manifestation on the plane of the objective and relative.

This is the universal method of nature on every plane.

AS the twig is archetypal of the tree, so childhood builds the ladder up which manhood climbs.

—*Melvin S. Severy.*

WE but half express ourselves, and are ashamed of that divine idea which each of us represents. —*Emerson.*

The Poet of Man's Soul

On the Centenary of his Birth, May 7th, 1812, this page is set in Reverent Memory of ROBERT BROWNING, who "achieved through liberty," nor "discussed his brother's right to freedom." With excerpts from the poet's writings:



Robert Browning.

From "Paracelsus."

I profess no other share
In the selection of my lot, than this
My ready answer to the will of God
Who summons me to be His organ. All
Whose innate strength supports them shall succeed.

From "Christmas Eve."

Take all in a word; the truth in God's breast
Lies trace for trace upon ours impressed;
Though He is so bright and we so dim,
We are made in His image to witness Him.

From Fifine at the Fair.

His problem posed aright
Was "From the given point evolve the infinite!"
Not—"Spend thyself in space, endeavoring to joint
Together, and so make infinite, point and point."

From "Paracelsus."

As yet men cannot do without contempt;
'Tis for their good, and therefore fit awhile
That they reject the weak, and scorn the false,
Rather than praise the strong and true, in me;
But after, they will know me. If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge one day.
You understand me? I have said enough!

Wanting is—What?

Wanting is—what?
Summer redundant,
Blueness abundant,—
—Where is the blot?
Beamy the world, yet a blank all the same,
—Framework which waits for a picture to frame:
What of the leafage, what of the flower?
Roses embowering with naught they embower!
Come then, complete incompletion, O comer,
Pant through the blueness, perfect the summer!

Breathe but one breath
Rose-beauty above,
And all that was death
Grows life, grows love,
Grows love!

From La Saisiaz.

I concede the thing refused: henceforth no certainty more plain
Than this mere surmise that after body dies soul lives again.
Two, the only facts acknowledged late, are now increased to three—
God is, and the soul is, and, as certain, after death shall be.
Put this third to use in life, the time for using fact!

Why I Am a Liberal.

But little do or can the best of us:
That little is achieved through Liberty.
Who, then, dares hold, emancipated thus,
His fellow shall continue bound? Not I
Who live, love, labor freely, nor discuss
A brother's right to freedom. That is "Why."

From Pietro of Abano.

'No, my aim is nobler, more disinterested!
Man shall keep what seemed to thwart him, since it proves his true assistance,
Leads to ascertaining which head is the best head,
Would he crown his body, rule its members—lawless else.
Ignorant the horse stares, by deficient vision
Takes a man to be a monster, lets him mount, then, twice the distance
Horse could trot unridden, gallops—dream Elysian!—
Dreaming that his dwarfish guide's a giant,—jockeys tell 's.'

JOY STORAGE

BY

FLORENS FOLSOM

"My mind to me a kingdom is;
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind;
Though much I want which some would have,
Yet still my mind forbids to crave."
—EDWARD DYER, (Circa 1607).

THE horny and hairy vegetable denizens of American deserts present quaint but pertinent suggestion to those who heedlessly and improvidently enjoy.

By mysterious, instinctive divination, these plants KNOW, that in order to grow, to defeat the forces of scorching heat and interminable drought which the Desert arrays against them, they MUST hoard every drop of water which is not immediately used by them during the rare, violent rainfalls which descend upon the sands that form their home.

The barrel cactus forms from and with itself a huge above-ground reservoir, made of fleshy, heat-resisting tissue, in which it reserves cool nourishment against future withering days.

The mesquite sinks deep tap-roots under the sands, and draws against its balance of water stored there, when the copper sun pours heat-fire on its upper life.

"Go to the Ant, thou Sluggard."

Learn of the provident, thrifty Cactus and Mesquite, O, Squanderer of Joy!

When ungenial sights or sounds insist on registering themselves upon my consciousness, I destroy the plate, break the record, which preserves their ugliness. I will NOT retain their corroding poisons in my mind.

My mind is my treasure-casket, the only one I have. It is full of jewels, jewels which I shall not have to surrender to Death's inexorable clasp, jewels which will be mine always, ever fresh and fair as now. It is rich with miniature pictures, with souvenirs and keepsakes of happy, *indelibly* happy times.

Maybe you might think my treasures rubbish, at first glance. But each of them is a key, which unlocks a little sacred room of Joy, and Happiness, and Pleasure. The tiny pictures expand, as I gaze on them. The dried flower, or torn page, or bit of glittering mica, turn into music, or big natural expanses of wild scenery, or comrade-shared enjoyment of a masterpiece of literature, as I hold them in my hand.

Here, for example, is a fragment of green moss. It takes me back to O, such a good, glad day: a picnic day with children, beside a brook, among birds and hares and squirrels, a day brimming over with the crystal freshness of innocent young Life of Spring and Childhood.

Here is a red leaf. It means, for me, a man's confidence; a brother's deep, steadfast, and yet impulsive outrush of trust and of confession; it stands for a long, firm, steady, mutual gaze into each other's eyes, a strong handclasp, a striking into a new, a better way.

I enjoy SO MANY things! The free

flow of water from a faucet, typifying the instant, full response of Divine Plenty to the opening impulse of a wish; the lovely peace and rest and hush of early morning—(there is *nothing*, which could buy my Dawns from me! No pleasure, no engrossment, can detain me long enough from sleep to deprive me of vigor in the morning)—the pleasure, which I enjoy daily, of seeing my cow turn eagerly toward me when I open up her stable, in anticipation, in happy surety of food and caress and care; the delight of sharing meals that I have cooked with those I love; cat and dog beside me, begging daintily with delicately reminding paw, for attention, for entertainment; the joy of watching strong men, mighty horses plough the brown earth into long rolling furrows, of smelling the dear, sweet, clean, odor of rich earth; the quick sharp pleasure afforded by an able writer, by a good play, by a moving picture, by intimate, recollecting music; the fun of striding through rustling autumn leaves, or over crisp sparkling snow; the electric thrill *always* imparted to me by contact with horses; the joy, almost to tears which children's laughter brings me; the touch of certain hands, the smile of some eyes and lips, the tenderness and strength in human voices—O, how I ENJOY these things and many others like them!

And no time, when I have possessed and experienced pleasure is lost to, is forgotten by me. I stamp and engrave and impress *every* rapture, ecstasy, and enjoyment so vividly, so deeply upon my consciousness, that in time of trouble, strain, depression, I can easily relive good hours again, be once more glad.

O, don't let us skim over our good times quickly, with feverish, superficial haste. The hysterical craving for speed, which afflicts America, attacks us even in our hours of recreation. RE-CREATION! Think what the word means. *Being created AGAIN.* Joy recreates. Happiness, intelligently used, is the BEST tonic in all the pharmaceutics. Materia Medica has nothing on a good time, understood and appreciated.

But we have shuttle-cock minds. We skip and jump in a mad frenzy of fear lest we miss something, from amusement to amusement. We rarely give ourselves over to submitting deliberately, *wilfully* to the pleasure of the moment.

Do not let us EXPECT bad hours ahead. But let us *provide against* possible seasons of scantiness, dreariness, dark and shivering desolation. Let us charge the batteries of our minds with electric force, with the most powerful force, with JOY. Let us Fill ourselves with Gladness, to be drawn against in lean times when the flame of Life flickers and burns low.

Did you ever observe how carefully, with what nice discrimination, a cat or dog selects, and passes on, its food? How they choose, judge and decide? How precisely they know *just what they* REALLY *want,* how much they need, and what is best for them! You CANNOT make a cat or a dog believe that something is good for them, when they know it to be bad. They KNOW.

And if some untoward digestive cataclysm assail the accepted dainty, do they mope about and pine, mew, whine, play the invalid parley? *Not they!* They sturdily seek the nearest sod of grass, valiantly chew all they can swallow of it, and—get rid of the thing that WOULD HAVE BEEN good for them, as they *knew,* only for mutinous insides. Let us do the same with disagreeable experiences. The best emetic is Good Times. My one prescription!

Animals are more one-pointed, more single-minded than are human beings. We take so much into us which does not

belong in our systems; which ferments and disintegrates and ruptures our vitalest and most delicate soul-processes. So much is INJECTED into us, from the outside. We don't protect our pores enough, from indiscriminate, hurly-burly acceptance of ANYTHING—food, fad, cult, dogma, habit, opinion—which may happen to float in the social atmosphere around us.

Missionaries, pale with perfervid zeal, desperately grip the noses of their converts—(or captures!)—pouring down willy-nilly throats disgustful draughts of entirely heterogeneous and unassimilative doctrine. Insistent conversion, ignorant and selfish enthusiasm are among the ailments of our day.

Let us try to find out what the other fellow wants, and give him THAT OR NOTHING.

Let us not look for the Oyster to felicitate us upon our wine cellar, nor desire the Ox to relish our dinner of Sunday beef. Let us allow the not-necessarily-joyless bivalve to revel upon its diet of animalculae-stocked sea-water; let us permit the honest, tired bovine to munch contemplatively his repast of bruised, raw herbage.

Let us not force *our own* upon another's acceptance; and let us oppose against another's well-meant or intrusive attempts at re-forming, at making us over upon their pattern, a quiet, but determined power of resistance.

Let us experience only what is ours—when we can do this; let us remember only what we will: THIS, *we can* ALWAYS *do*. If ugly and hateful things flit across our center of consciousness, let us forget them, vigorously, WHOLLY. Let us realize and absorb, let us cherish and foster beloved joys, storing them away safely in our souls—(souls are better Safety Vaults than Minds!)—against future need, use, once more, many TIMES MORE, ETERNAL enjoyment!

TWO WEEKS OF EUROPE FOR FIFTY DOLLARS

By

Anne Warner

THE other day, having occasion to make a trip from Hildesheim to Munich and back, I made up my mind to put travel to a severe monetary test and find out for the benefit of those who want to know, just what can be seen for a very little money. I am going to set down here what I saw and what I spent—without any enthusiastic embellishments—and I hope that my experience may be of real service to some who feel forced to stay at home on account of their bank account. As to equipment for the trip I was fearfully overloaded with baggage. No one else would have needed to carry what I did. My trunk and hat-box were checked along, costing twelve cents or twenty-five cents at each checking. My suit case was too heavy for me to lift, and therefore at each station I averaged twelve to forty cents for a porter. Five or ten cents are ordinary porter fees in Europe. Five cents a bag is the legal due. I had a light pongee silk walking suit and a dark green cloth walking suit. A wool skirt, three wash blouses, and a long woolen rainproof

cape would have answered the purpose much better.

As to other equipment, I am thoroughly familiar with Germany, German, and the Germans. This helps much towards economy—quite as much as dressing plainly. I never asked the price of rooms or stipulated or wrote ahead or bargained about anything during the fortnight. I traveled third class, and although it was occasionally a little unpleasant to contemplate the continued hunger and thirst of my fellow travelers still I never had one really disagreeable experience and I had many very pleasant ones.

I went first to Höxter, Monday morning, and visited the famous old Benedictine Abbey of Corvey. That afternoon I went on to Cassel, and Wednesday morning to Eisenach. I walked to the Wartburg, and Thursday morning all over the town before leaving at eleven a. m. I spent $1.50 for postal cards in Eisenach. The post-cards cost more than the hotels throughout the trip. From eleven a. m. until seven-thirty p. m., Thursday, I was on trains, journeying through Franconia. I slept that night at the Goldner Hirsh in Hirshberg-am-Saale, my bill next morning for room and two meals coming to forty-three cents.

Friday I paid the largest sum I paid out for a ticket during the trip, $1.60, from Hof (I traveled there on a tiny local train), to Augsburg. A poor connection at Ratisbon gave me an hour and three-quarters to visit that city. I arrived in Augsburg at eleven p. m., and spent all Saturday there, going on to Munich at five o'clock.

I stayed in Munich till Thursday noon (bill at pension, $8.50), and then left for Augsburg where I slept that night. In the morning I went on to Nurnberg, saw castle, Museum, and town in general, and Saturday morning I left for Bamberg. In Bamberg I visited *everything*, even walking out to Attenburg. Went on to Naumburg in the evening. Spent Sunday in Naumberg, and left Monday noon. Spent three hours in Halle in the afternoon and slept in Brunswick that night. Home next day.

That is the barest possible outline of a most wonderful trip. I can't go into details as I am writing this with another end in view, but now that one has read of the ground covered let me add a few additional explanations as to the whole trip.

I never allowed myself to be hungry, but as time was precious, I ate a little often, rather than to give a long time to an elaborate meal. I had all my breakfasts and most of my suppers in my room. That was restful and gave me time to think. I had my trunk three times during the fortnight. My luggage cost me about five dollars, fees, checking and all. My postal cards cost me between five and ten dollars. My stamps cost me five dollars each week, as they always do, wherever I may be. The rest of the fifty dollars covered the rest of everything.

I was very glad to take the trip because I have wanted for a long time to know just what a practical traveler whose tastes were for *travel* and nothing else could do. I know positively now that any healthy person who is a good walker can travel indefinitely in Europe, living comfortably, seeing all that one can desire to see, for about three dollars a day, or even less. My trunk, hat-box, and postal cards were superfluities necessary only to me. The outlay of ten dollars out of the fifty for stamps was awful. But I live mainly on chocolate, eggs, and bread and butter, so I put them down to balance the outlay of another for food.

What was the most novel sensation about the trip was the perpetual sur-

prise of finding so much money in one's purse. It was a totally new experience to me. What was the most delightful part of it all was the hope which sprang further every day that my pleasure gained so cheaply might result in giving an equal pleasure to many others. I am quite positive that seventy-five dollars a month will give all the inexpressible fascination of what is the *best* in Europe to anyone. And who wants to hunt out the worst if the best is as good as it is here.

WHAT DOES LOVING MEAN?

BY KATHERINE QUINN

AND so you think me without feeling,
Hard and cold? Perhaps you're right;
The charge is nothing—all that counts is
I've lost favor in your sight.
I'll not deny your allegation,
Fonder hearts there are, I ween;
But ere you say I do not love you,
Tell me what does loving mean?

Suppose I cast a spell about you,
Lured you with Circean charms,
Maintained I held no god above you,
Wished no heaven except your arms.
Suppose I robbed you of your reason,
Left you to the wiles of sense;
Would such a service be devotion?
Would such love be called "intense"?

Suppose I saw a white light shining,
Took its flame to be—your soul;
Then heard its radiance depended
On your gaining self-control.
Suppose I set myself to watch it,
Lest some passion blow it out;
Would I so win your approbation?
Would I but arouse your doubt?

You have preferred your charge against me;
Angry mien and flashing eye
You brought to press the truth upon me,—
Still I offer no reply.
I'll not deny your allegation,
Fonder hearts there are, I ween;
But ere you say I do not love you,
Tell me what does loving mean?

BETTER a picture post card "with much love" than a four-sheet letter signed "Yours truly." —*The Mediator.*

THERE isn't any use in making haste slowly when the road is broad and the pathway clear. —*L. C. Ball.*

THE RENEWAL OF THE BODY

BY

ANNIE RIX MILITZ

EIGHTH LECTURE.

THE GLORIFIED BODY.

MEDITATION: *"Glorify God in your body."*—1 COR. 6 : 20.

"And now, O Father, glorify thou me with thine own self, with the glory which I had with Thee before the world was."—JOHN 17 : 5.

AT one time, Jesus Christ withdrew from the crowd that followed Him and with three disciples went up a mountain and gave Himself to fervent and enraptured prayer, which so raised His human mind that His very flesh became like alabaster with a light shining through so dazzling that His disciples could not continue to look on Him. The light glowed with such power that His very garments were filled with it and there was nothing in Him or about Him but light.

The transfiguration was but the bright shining of the Real Body "eternal in the heavens"—"the glory which I had with thee before the world was." So Jesus described it as he prayed: "Glorify me, O Father, with thine own Self."

Prayer or communion with the One on the heights of your being raises up the whole nature, sometimes into a great faith before which nothing is impossible; sometimes into an ecstasy of Love, the cosmic bliss; sometimes into ineffable glory of illumination both within and without; sometimes into a lightness of body so that it rises into the air, as it is said St. Theresa experienced when absorbed in divine communion. Such is the power of the Word!

But these are Sabbath-day events, the other six days, the power and the light are there just the same, but the body looks just as it did of old.

Nevertheless, Truth is loosening the bonds of materiality; and the attachment between the cells grow less so that the old, dull opaqueness may at any moment pass entirely away. "Then the righteous shall shine forth as the sun in the kingdom of their Father."

The dullness of the human form comes from the earthiness of thought, muddiness in feeling, which settles in the cells in what the physicians technically call "dirt." Clairvoyants see a diseased part of the body as a dark mass, lead-colored. Ignorance is back of it all. "They that be wise shall shine as the brightness of the firmament."—Dan. 12 : 3.

Spiritual enlightenment makes the body translucent. The X ray has shown much difference between the bodies of human beings. The writer once saw by the X rays the hearts of two young men as a dark object in the chest of each with a slight pulsating movement. But the heart of one of them showed very much more clearly than the other. He was devoted to Truth and very pure in mind, while the other was living an ordinary life in the world.

But there is another reason why our bodies seem very opaque even though we are living spiritual lives. A veil envelopes us and hides us—a wise provision—until the consummation of all things; as when Moses coming down from Mount Sinai; where he had been face to face with God, was obliged to put a veil over his illumined face in order to communicate with his fellow-beings without discomforting them. He had been close to his Divine Self and his eyes had "steadfastly beheld"—like Stephen—the glory of God and his face became "as it had been the face of an angel."

We are hastening the end of the old order as we keep our eyes "on the mark of the high calling of God in Jesus Christ," that Pattern in the Mount, and grow like what we keep in our vision. "That thou seest, that thou beest." "If thine eyes be single thy whole body shall be full of light" means that if your eye sees the One only perfect One all the time then every cell of your body will be clear and the white light of that One which you are will shine through as the electric light shines through the glass globe that surrounds it.

"But if thine eye be evil," your seeing given over to perception of sin, selfishness, suspicion, malice and so forth, then darkness settles upon and beclouds the body.

The Hebrew tabernacle and Solomon's Temple, "built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house while it was building," were types of our Real Body. And the process of building typified the bringing forth a body here on the earth which should represent that Real Body.

This great act was expected of David, but he could not bring it to pass because of the two errors in his life, adultery and murder, for which he could not find forgiveness since the Christ-knowledge had not yet been flashed upon the world as it was later

through his descendant. It is only the Jesus-Christ-Consciousness in us, that can build the body of light, for with that, no one can "convince (convict) you of sin."

The error of David has been the common weakness that has arrested many a candidate for immortality. With inspired insight of man's destiny, they have gone on to great heights, but seduced by sex sophistry have turned aside from the straight way and entered the broad path whose end is physical death. "An error of jugment" has been their undoing. "My people are destroyed for lack of knowledge," "they err in vision, they stumble in judgment."

David illustrates the arrested consciousness; the arriving at the place of unforgiven sin; the coming under self-condemnation, through disobeying the inner voice. "Why is light given to a man whose ways is hid?" he cries, not recognizing that though he carries the lamp within, he hides the way himself by his own disobedience. This body must be set free from the dark spots, the dirt, the opaqueness, that prevent the shining of the bright one within. In other words, the process of elimination must be true, must be righteous. In the Christ consciousness, the judgment is just. "If I judge, my judgment is just," for there is no judging "after the appearance, but judging righteous judgment." This is the highest place we can reach in judging; but there is a place where you pass even out of judgment. But first of all, let us consider the righteous judgment. For in the righteous judgment sins are completely annulled. The elimination is perfect. "The righteous God trieth the reins." "Cleanse thou me from secret faults."

If our judgment is normal, then we are healthy in the eliminating region of the body. The whole region of elimination, not only the kidneys, but the excretory organs must stand free and normal through our realizing that the judgment of God is in the world. A perfect justice; always eliminating the useless; casting out that which is not the expression of the highest and only retaining that which allows the light to shine. The reins stand for the inner, subtle feelings of judgment; the tender feelings of judgment. The kidneys stand for our belief in the ordinary processes of judgment.

If there seems to be overwork with the kidneys, and they seem not equal to that which has been brought to bear upon them, it is because in the thinking and in the feeling, there have been unnecessary judgments, not of the highest. Not just, not kind, not merciful, and the commonest ways of this false judgment are being expressed in criticism, unkindness, sarcasm, cutting remarks; fault finding; looking for the errors; picking out the weaknesses and thinking over people's shortcomings.

The habit of criticising others may start with more or less good judgment and justice, but because of the belief in evil it is continually overreaching the mark until finally we see people who are full of acid thoughts picturing it out in the flesh, and having kidneys that are not able to throw off the false accumulations that are settling in the bones as hardness; a lime condition in the joints and acid in the flesh and blood.

Instead of our paying attention to diet, the full attention should be given to the uplifting of our thoughts, the softening and sweetening of our judgment concerning our fellow-beings, having faith and trust in the divinity in others, and withdrawing condemnation and criticism from our fellow-beings. So important is this point that Jesus Christ was continually dwelling upon it. "Judge not that ye be not judged." "Condemn not lest ye be condemned."

Why do you try to take the moat out of your brother's eye when there is the beam in your own eye?

So long as you criticise and condemn, you open yourself to criticism and condemnation of others. Therefore the way of light is the way of seeing no evil; with eyes too pure to behold iniquity.

Certain people are suffering from kidney trouble because they have such poor judgment. They are weak and vacillating being falsely negative and lacking in good judgment. Even a floating kidney has been traced to its cause, a mixed, uncertain, weak judgment, which never makes anything decided or clear or strong, and this is as much an error as the other extreme.

The realm of the excretory and generative organs has always been counted dishonorable, and mortals have been justified in despising and even hating these organs. The Hebrews had it as one of the rules in clothing, that a belt should always be worn to separate the honorable part of the body from the dishonorable.

Therefore, this region must be redeemed from the condemnation—even the curse that has been put upon it. And the way is to condemn and despise no one and nothing, and to see purity everywhere. To the pure all things are pure.

This is the place where forgiveness of sin has its ultimate expression. When sins are cast out one stands free in one's own consciousness, so that there is no longer a fault finding with one's self, then there is perfect elimination in the body and the excretory organs act normally and healthy.

But this stage is reached only as you forgive others; as you have righteous judgment concerning others; and even refuse to judge at all; whether they be clean or unclean; whether they be good or evil. This is indeed a step—*to refuse to judge.* For oftentimes, it would seem as though that power and privilege is given certain ones in the race because of their justice, and because of the righteousness in their judgment.

It is true that we rise above judgment so that we think no longer in judgment. So even the organs of elimination pass also; and light takes the place of them. This is the beginning of the body of light you are to manifest in the flesh. When all necessity of elimination passes then even the organs of elimination shall be eliminated, and where each organ of shame has been, God's holy light shall shine, and that which has been counted last and least in divine manifestation shall be first to shine with the light of regeneration. It is the divine order and equity. "When ye shall see the abomination that maketh desolate stand in the holy place (whoso readeth let him understand)," then know that old things are indeed passing utterly away, all things are becoming new.

Give your whole being over to exalting the lowly; bringing to honor those who have been despised and have suffered from shame; giving kindliness in place of contempt; loving consideration in place of spurning and neglect.

Let your light so shine that men will glorify the Truth that has so wonderfully glorified you.

And when the light shines from your face and men see the halo about your head and the beautiful aureole about your body let them be to you but forerunners of the supernal glory that shall break forth at the center of your human form, the great sun of your solar system over which you have been appointed a Lord by the Supreme God of gods, Ruler of the Universe.

MANY times the reading of a book has made the fortune of a man—has decided his way in life. —*Emerson.*

WHAT IS A GOOD BUSINESS MAN?

BY

EUGENE CHRISTIAN

THE things that go to make up a good business man, in the popular mind, is the establishment of great industries and enterprises, coupled with accumulation of money by the individual.

A careful review of the history of business men who have made a success along these lines shows that the majority of them sacrificed their health and their lives to their business. In the last and final analysis, therefore, these were not good business men.

The best musician is the one that can bring more sounds into harmony. The best artist is the one who can best harmonize colors and reproduce nature. The best business man likewise is the man who can best harmonize or balance the affairs under his control.

The man who from a cheap tin store, founded "The Fair" in Chicago, and allowed the business to dethrone his reason and send him to his death before he was sixty could hardly be considered a good business man. Measured on the same scale, Marshall Field was not a good busines man. President Roberts, who arose from the ranks of a car wheel moulder, to the presidency of the Pennsylvania railroad, and died at the age of fifty was not a good business man. H. A. Lozier, who made millions of dollars out of the Lozier bicycle and automobile works, and who died at middle age while eating his breakfast, was not a good business man. The accumulation of money and the founding of great industries is one prerequisite only, and by no means the most important one, of the good business man; for what profiteth a man to make a seven-figure fortune—to put in motion a million spindles, to chain continents together with cables, to flash his silent voice over oceans and continents on currents of common air, to make the oceans billowed bosom a commercial highway, to transform the oxcart into a palace and set it on wheels and hitch it to the lightning, to build sky-scraping structures of stone and steel, to transfix human figures and faces on sensitized glass, to direct the methods of burrowing in the earth for coal and gold until his name is known around the world and his fortune is a power in the land—what boots it, I say, to know all these things and glide blindly into the shambles of unrest and disease, or furnish a fashionable funeral at forty.

The religious fanatic who robes himself in sackcloth and eschews the razor, the food crank who cries out, "back to nature," and takes to grass, the one idea social reformer who preaches on the curb, and the business man who allows his business to become his absolute master and governor, are in reality all in the same class. The unfortunate thing is that the business man sits him down and weaves about himself the meshes of a prison. Every year puts in a new bar, every month a new bolt, and every day and hour a new stroke that rivets around him what he calls business, until he feels and really thinks he cannot escape.

A GOOD BUSINESS MAN.

A good business man is the man who

can direct the wheels of industry, who can draw a trial balance between his income and his expenses and who can measure his own ability on the yard stick of endurance.

He is a good business man who gives as much study to the laws of his own physical organization as he does to the organization of his business and in the final windup, I doubt if he would not consider himself a better business man, flat broke, and in good health at ninety, than sojourning in a sanitarium with a million at his call, but out of the fight at fifty.

It is truly unfortunate that the general laws of health and hygiene are not more universally taught and understood. We learn that best with which we are thrown in most frequent contact.

The business man would absorb enough information on these subjects to extend his period of longevity and usefulness many years if they were taught in our public schools, or were matters of general knowledge. The routine life of the average business man is about as follows:

He arises between six and seven a. m., takes no exercise or fresh air, but partakes of a breakfast composed largely of cereal starch, meat and coffee, then goes at once to his business, sits at a desk until noon, takes luncheon at a neighboring cafe. This repast is composed of meat, cereal or potato starch, beer or coffee, hurries back to business, sits at his desk five or six hours longer, hurries home, partakes of dinner composed of more meat, more starch, more tea or coffee—no exercise, no diversion, no association with the great authors; no music, no poetry, no change.

A friend may come in, or he may go out to visit, then comes the soothing and soporiferous cigar which may have been his companion since breakfast. The market, the business, the chances for making or losing dollars is the topic of discussion. He is in the power of his master, "business," and must do him continual obeisance, within the domain of the tyrant he lives, moves, and has his being.

If he has an ill, headache, sour stomach, indigestion, a tinge of rheumatism, dizziness, insomnia, nervousness, or anyone of the thousand symptoms or warnings that nature gives him for the violation of her laws, instead of thinking a little and trying to ascertain the cause, he sends, with chesty pride, for HIS physician and HIS physician writes out something in a dead language—the only suitable language—and the local druggist sends over the stuff and it is swallowed with that childish confidence that fitly becomes the modern business man who knows a great deal about business, but nothing about himself.

The days and months go on, the symptoms or signals become more numerous, more expressive, more impressive, more painful, HIS physician is called more often, the dead language paper goes to the druggist oftener than it used to; with faith he still swallows the poisonous drugs, they relieve him for a little while, usually by paralyzing the little nerve fibers that are carrying to the brain the messages of warning.

His physician finally acknowledges defeat and prescribes a trip, or a sanitarium. It is either this procedure or the fate that befell Messrs. Roberts, Lozier, Vice-President Hobart, Col. Ingersoll, and the uncounted thousands of whom we never hear—who had no reputation beyond the domain of their own locality.

A FEW SUGGESTIONS FOR A GOOD BUSINESS MAN:

Don't allow your business to become your master.

Don't discuss business at home, or in social life.

Take a cool shower bath and vigorous

exercise before an open window the first thing upon arising.

Partake of a very light breakfast an hour after arising, eliminating tea, coffee, bread, potatoes and meat.

Walk to your business, if possible; breathe deeply.

Eliminate woolen underwear; dress as lightly as possible.

Take an hour for luncheon, omit tea, coffee, tobacco, beer, and sweets.

Keep your office well ventilated.

Secure competent help and trust them.

Love some one or some thing—a dog will do.

Leave your office early enough to walk home, or at least part of the way.

Masticate your food infinitely fine and by all means—do not overeat. This is the crowning sin of the civilized table. We usually eat as much as we want, then call into activity another set of taste buds by forcing on the appetite another kind of food.

Take from ten to fifteen minutes' exercise before retiring; sleep in a cold, thoroughly ventilated room. Spend as much time as possible in the sunshine and open air. Play golf, join a gymnasium, dance, sing, kick and play with the boys for it is infinitely better to dig in the ditch for your dinner and be able to digest and enjoy it, than to lie invalid in your self-made prison, and perhaps die and probably if the truth was written on your tombstone it would read:

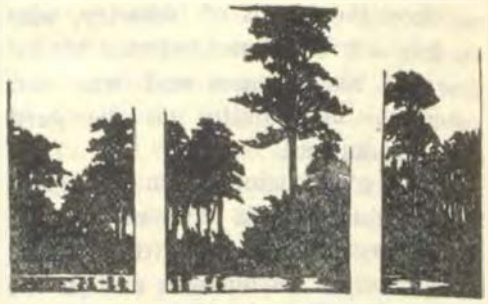
There was a fool who made a fortune,
but he died,
The world called him great, but it lied.

YOUR success depends upon you—and you are the sum of your habits.

—*Sheldon.*

THE other terror that scares us from self trust is our consistency; a reverence for our past act or word.

—*Emerson.*



CAPTAINS OF PEACE

BY

SINCLAIR LEWIS

CHAPTER VIII.

THE Day of the Thought of Peace had come. Who thought peace?

Glittering with league-long heat waves undulated the Minnesota countryside. Bright, unimpressible August sunlight glared over shimmering yellow miles of wheat; over patches of virgin prairie where early golden rod already glowed. The incessant buzz of insects and the subdued rattle of harvesters made the silence only more vivid. Heat-wearied cattle panted in the shade of willows by a slough whose green-gold scum flashed like emeralds and peridots.

Set in the tense world of violent light was a bare frame house; its paint blistered off; rising abrupt, without relief of shade trees or lawn, porch or awning. About it hung the scent of heat-scorched bare boards of sheds and stables, and the scents of pollen and ripening wheat. A gaunt woman stood at the kitchen door, hypnotized by the heat

waves. Her ungraceful back was twisted from years of bending over the kitchen stove, the wood pile, the corn-husker. She did not see her sweating grimy husband in the nearest field, as he drove the harvester; though for two days she had been cultivating a renewed feeling of love for him—that there might be a more sanctified altar of the spirit on which to lay her gift of the Thought of Peace.

She imagined the smoke of battles in the heat waves. She saw her son, her brave, clean-limbed son, in the midst of it all. She fancied him charging with splendid fearlessness—and then fall, a mass of bleared, blurred flesh.

"Oh, no, no, no!" she cried aloud, with terrible tears in her voice. "He is so young, my boy." She remembered that her distant nearest-neighbor's son, a Scandinavian, was off to the wars, as well. So she came, gradually, to picture many other brave young men, Jap and Yankee, German and British; and her mother heart—not dried up, even after years of fifteen-hour workdays—went out to them all.

"Peace, peace, eternal peace. I speak peace to all the world; peace and brotherhood to all men." So she thought, though her dulled life would not permit her to phrase the thought in any very clear words. "Peace, peace; I speak peace to all the world."

She turned back to the preserves she was preparing against the day when harvesting crews would descend upon them. But all the day, working swiftly in the hot, fly-haunted kitchen, she thought peace.

On a wind-swept minor height of the Himalayas, the hut of the Yogi stood among swart magnificent pines. A calm brilliancy like the essence of dawns lay in the eyes of the bearded, wasted Yogi. Born of a race that has thought peace and lived peace for unfathomed generations and hence has incredibly penetrated into the secrets of the occult spirit, he had not to force his meditating mind to form the concept of Peace Eternal. For, to him, this Day of World Peace was but a step, a tiny step, on the way to the final Peace of Nirvana. So silent that he had seemed dead, had not his glorious eyes been open, he sat, in the presence of the elemental powers. They were tangible personages to him, and he willed their ever nearer presence.

A brilliant Himalaya pheasant, enameled like a vase of cloissone, uttered its harsh cry beside him, but he did not move. The exquisite rose-light of sunset kissed with soft, petal lips of tender love its old inamorato, the snow of Himalayan peaks. But the Yogi sat unmoving, speaking the peace of Krishna, the Peace Eternal, to all the world.

Mr. R. Trevis Burrey, senior member of Burrey & Hicks, the greatest wholesale grocers of Chicago, had heard with incredulity and ridiculed with harsh sneers Jarl's proclamation of peace thought. It seemed the "most absolutely asinine thing he'd run up against for quite a while." But Mr. Burrey was a little shaken in his belief in the finality of his own judgment.

He had hailed world war as "sure to wake things up"; certain to result, after some small period of inactivity and tightness in the money market, in Better Business and More Enterprise, which meant More Groceries. Now, he saw that world war, before long, would leave all men starving yet without the wherewithal to purchase food. Already his sales had gone far down, though he had managed to capture several very satisfactory army contracts in keen competition.

Somehow, on the morning of Peace Day, when the newspapers were filled with announcements of gigantic morning meetings to be held in all churches and

halls and synagogues as a preparation for an afternoon of secluded, individual thought, Mr. Burrey could not sneer. Why, there was his stenographer, "good a girl as ever slung down ninety-five words a minute and never lost a carbon copy and used bond paper only for letters." She took his dictation with accustomed swiftness, but, when she was questioned as to the cause of a strange, glad light in her eyes, she confessed, (no! rather, she joyously announced) that she was keeping world peace steadfastly in her mind. He grunted. He was amazed not to find a single error in that batch of letters.

Early in the afternoon, Mr. Burrey, wholesale grocer, told his chief clerk that no one was to be admitted to see him, and no telephone call to be brought to him, till he gave word. He locked the door of his plate-glass and mahogany office and then, staring down at a great Bokhara rug, *he faced his soul!*

For, at lunch time, this thought had come to him: "Why not try this peace-thought stunt. Fool business, of course; still, wouldn' hurt an'thing. 'F chaps like Dobbs, the lawyer, and Doc. Abenthal, practical, both of 'em, are tryin' it — Why not try? Wouldn' cost an'-thing and—Lord knows, it'd be a good thing if this war 'd end."

He had been caught up in the world bathing stream of thought. However crude and irreverent were his words, he was facing the act of meditation with subtle, reverent awe, as he locked his office and sat down to gaze at the bizarre pattern of the costly rug.

Peace. Peace and brotherhood. (How tired he was of war; of seeing the splendid industry he had built swept into ruin—and all to give men a chance to murder each other!) Peace. I will peace. I speak peace to all the world. (Poor devils, fighting out there in Jap haunted Hawaii; he'd see that his contract for supplying food to the army was kept honestly; that the quartermasters got full measure.) Peace, the growing thought of peace; the thought becoming part of the soul and fiber of the body of every man; so that the *act* of peace may follow. (Say, this was funny; he'd thought he'd feel like a mutt, sitting down like a bump on a log and "willing peace." Queer business. He felt as uplifted as he used to, as a young chap, when he heard her sing—Yes, about a million times more uplifted.) PEACE, *I speak peace to all the world!*

The last words he said aloud, no longer afraid of having a living thought and a living soul. He was beginning to perceive this indubitable fact: all his life, without knowing what New Thought was, he had been a consistent adherent of some of its principles! He, the irreverent of speech, had been honest with all men, endless in energetic striving to build up a great and useful business, fair to his employes. That for a sound basis. When things had threatened to go wrong, he had always affirmed success; refused to know failure; thought ever "work and courage, courage and work." Why had he always been so fair and pleasant a man to do business with? Because he always *thought* fairness and courtesy. Why had he almost never failed to get a contract he went out for, whether as a young salesman or as a firm member? Because he had always *thought* success. But now, why was he regarded as a bit coarse? Because he had never thought refinement. He saw it now.

As dusk mellowed the glaring mahogany surfaces in his office, he still sat there, quietly, happily, speaking peace to all the world.

"Yet somewhere, God, drenched roses

bloom by fountains draped with mist,
In old, lost gardens of the earth, made lyrical with rain."

So sings Charles Hanson Towne's "Manhattan." The gardens of the Chateau d'Yres, in the golden land of the troubadour, where echoes of delicate Provencal are still heard in terraced plesaunces through which jongleur and troubadour once loitered;—surely these are the poet's "old, lost gardens."

Protected from a fairy-like mist by a summer house dainty as a rondeau, sat the Countess Blanche de Bercelle, now resident at the Chateau d'Yres. The tale of Aucassin and Nicolette was a living thing to her. She could fancy delicious memories of the viol d'amour among the deep-hearted roses.

"Peace, peace to all my dear brothers everywhere. I am peace, world-peace, and I give myself to the thought of all men." So said Blanche de Bercelle in her rich voice, and found therein a glamour infinitely greater than in her fabliaux of the olden days.

Two Esquimaux, in igloos, inarticulately speaking peace..... A Florida cracker speaking peace, and magnificently; holily.

A withered Saxon grandmother, huddling by the porcelain stove in her son's toy-house cottage, prayed for her grandson, who was out with the troops. She could scarce pass beyond him, to comprehend all men in her thoughts, but she prayed a living prayer for future, gladder harvests of the day of peace to come.

The officer of the deck, on H. M. S. Inevitable. Brisk were his orders. His uniform was military as the polished brass work under his inspection. He was praying that this present truce would be the beginning of a truce to last forever —and praying for the chance to give something, even his life, to perpetuate that truce.

Just then a little Sicilian priest was murmuring "*Pax Vobiscum Omnibus.*" The late August light robed the vineyards on the shaggy mountain side, while the priest—always earnest, but now terribly so—thought of a peace surpassing.

At the very same moment, a Presbyterian pastor, in the Scotch highlands, murmured to the wife and children and neighbors, that knelt about him, the sweet everlasting words, " 'The peace of God which passeth all understanding shall keep your hearts and minds, through Christ Jesus.' Amen. And we pray Thee, God, that this word may be as one spoken with all the congregation of the world in a supplication for Thine eternal peace."

The Day of the Thought of Peace. *And who heard the word that was spoken by all the world?*

A woman, desiring peace for all the world, came to desire it for herself.

In a city flat, an overdressed woman, who had nothing to do, she thought, but to quarrel with the janitor, tried to keep the day. She found herself suddenly at peace; found that, instead of being abused, she was a mighty lucky woman. How was this? Here she had "just sat down and tried to do as a friend had asked her; think of ending the war"; and here was the thought flying back home. The force with which she realized that hers was an idle, vulgar, wasteful life, frightened her. She put on her gaudy hat and went out to call on the poor sister whom she had (apparently) left behind in the social race.

There were two beachcombers who used to hang about Australian sand spits, when not making a living by picking pockets. Unkempt, unshaven, they were very drunk, this afternoon, and

very happy at escaping draft for the army. So happy were they that it could not last. One suddenly struck the other for just such a jibe as had been making him laugh. The two rolled over in a deadly clinch.

What was this that came over them? Instead of the murderous rage up to which they had usually been able to work themselves, each felt ashamed of pounding the other man, his year-long companion in sin and starvation. They faced each other.

Said one, "I sye, I've got a thought."

" 'Ow the—did y'er ever get a—thing like that?"

"Blarsted 'f I know." The first combed the sand out of his hair, shamefacedly. "But wot's the use of fighting like this? And wot's the use of starving? Let's enlist, and if this 'orrid, 'owling war 's ever over, blimme, let's get a job."

"All right, matey," said the other, contentedly, facing a change of his whole life; an inspiration from—where?..... Just so, a certain English gunner, a cousin of the second beachcomber, had madly, indignantly interrogated a fellow-gunner, when Jarl's first Hertzian shell struck H. M. S. Invincible, "W'ere's that from, eh?"

The Day of Peace-Thought had been gone for more than a day, according to Berlin time, but the great council was still on. Half its members were officers of the German and Jap fleet and troops, in touch by wireless with the statesmen and princes in conclave at Berlin and Tokio.

A strange thing. Every member of the council, no matter how bitterly belligerent he had been a week before, was now eager for peace. The only subject of the long debate that flashed back and forth was whether now, deep in the war, they could propose withdrawal with safety and honor.

Many of the councillors, still sticking to their scornful attitude toward the plan of a Day of the Thought of Peace, declared that they had reached this sudden desire for peace merely through their own reasoning. Perhaps; perhaps. However that was, when the final vote came, they decided, unanimously, to propose to the Anglo-American government an indefinite truce to be utilized in submitting their respective grievances to an arbitration committee, half chosen by the Peace Army, and half by the now neglected Hague Tribunal, with the avowed purpose of ending the war and attaining permanent peace thereafter.

Jarl and Gloria and the rest of the Peace Army had the news as soon as the voting councillors themselves. Then, not till then, the army took a brief respite of sleep, after their three days' meditation on peace. Though quietly going about their camp duties, guarding the approaches, watching the televises, very "common-sensible" and alert, not a man in the Peace Army had, for a single moment since the noon before the Day of Peace, ceased to speak peace to himself and to all the world.

That word was spoken. Would America and Britain hear?

(To be Continued.)

EVOLUTION

BY VERNE DEWITT ROWELL

I KNOW not of a thousand creeds
Which one is right;
A child in midnight gloom and darkness lost
I seek the light.

I only know that nothing is today
As yesterday;
The whole world changes and I too evolve
In God's own way.

THE reason most men do not achieve more is because they do not attempt more.

SOCIALISM

BY

BENJAMIN FAY MILLS

Lecturer of the Chicago Fellowship

Economic Divisions of Society—The Very Poor, the Idle Rich and Those Between—The Cause of "Economic Anarchy"—There Is Plenty for All—Why Present Conditions Exist—Remedies for Social Ills—La Follette's Statement that Ninety-Four Men Control and Administer the Great Business Interests and Fourteen Men Control the Ninety-Four—Co-Operative Ownership.

ECONOMIC society is divided into three classes, none of which is composed of happy people.

First, there are the very poor. These are in two divisions, the industrious, who are workless or underpaid, and the paupers; with a steady stream from the workless to the paupers. Of the underpaid workers, the great mass are only a few weeks or days, from destitution.

In the United States, probably 15,000,000, or one-sixth of the population, receive aid from public funds. There are about 4,000,000 paupers, one-tenth of all who die in New York city, and more than one-fourth of all who die in London are buried in the potter's field. Seven thousand women go insane in New York state annually from insufficient nutriment.

At the other extreme are the very rich. If one wishes an accurate photograph of the wretched parasites, let him read "The Passing of the Idle Rich," by Frederick Townsend Martin, himself a multi-millionaire.

Homeless, loveless, objectless, with the continual tendency to become brainless, it is almost a question which class is the more pitiable, the idle rich or the idle poor.

Between these two extremes live the balance of us, with uncertain incomes, absolutely at the mercy without mercy of the varying cost of living, unstable remuneration and uncertain employment, passing perpetually from panic to panic, the slaves of a system in which Senator La Follette proves that ninety-four men control the business of the country, fourteen men control the ninety-four, and two men absolutely control the fourteen, while one per cent of the population "own" more than ninety-nine per cent of the national wealth.

What are the causes of this economic anarchy?

Just one,—that we have organized our society on the basis of selfish antagonism —every man for himself and the devil take the hindmost, with the result that the devil gets pretty much the whole procession.

The fact is that "there is plenty for all in the world's broad bosom," if men had access to the natural treasures of the human family and worked together instead of in hostile strife; four hours' daily work on the part of every able bodied man would provide sufficient returns so that all people could live in comfort and even in luxury.

The ordinary man does not get—

First. His share of the natural resources. All he gets is air, and in the soft coal towns that is poisoned greed.

The land, gold, silver, copper, iron, oil and the like, and the great white coal we are just learning how to use, belong to all the sons and daughters of humanity. In one state one man has owned 140,000,000 acres of land, while in Manhattan no wage earner owns his house.

Second. His share of the values he helps to create. Mr. Martin points out that by the census of 1900, every worker in the United States produces $1,280 annually of wealth. Out of this, he receives, on the average, $437.00, and nearly twice this amount, or $843.00, goes to pay interest on watered railway stock to many times its value; on coal mine stock for which the "owners" never rendered any compensation to the public, while some miners toil for $3.00 a week and the children for four cents an hour; on oil stock representing communal values stolen by the ex-proprietors; on steel stock of wholly fictitious value, returning a profit-sharing bonus to the worker of fifty cents a month, and on tariff protected woolen stock of a market value of $3,500, a par value of $1,000, and a real value of much less, while out of one hundred and nineteen children of these employes, only four had any underclothing in this bitter winter, and the misled authorities actually clubbed and jailed pregnant women and nursing mothers, imprisoning little children, because the mothers wished to send their children to a place of safety and comparative comfort.

Third. His right to work. Sometimes nearly 7,000,850 workers have been unable to find employment in this country. These, with wives and children, represent an army, marching five abreast, that would stretch from New York to Colorado. Even in good times, the man is crowded from his work by the competition of the woman, the single independent woman is made idle by the competition of the partially supported wife or daughter, and the women supplanted by the children, until in every market place may be seen men eager to work and denied the privilege, some of them forced out of employment by the competition of the 2,000,000 child wage earners.

Fourth. The communal increase of values. It is just now dawning on the Western world that no one man has a right to appropriate the unearned increment arising from increase of population or public development of natural values. This increase alone, in almost every American city, would be enough to permit all taxes to be abolished, and free heat, light, water and transportation to be furnished to every inhabitant, as well as extending the privileges of public protection, convenience and culture. Practically all this great wealth that belongs wholly to the community is now seized and held by a very few.

The remedies for our social ills are simple and practicable.

1. Make public all the natural treasures of the earth.

Conservation of unappropriated natural resources is now acknowledged as a fundamental principle of social welfare by all our political parties. What is meant by this is that our national, natural wealth must not be wasted, but must be held and used for the benefit of all the citizens. But where ought the line to be drawn? Certainly not at the universal wealth or the sources of electric power. Shall it be drawn at the land itself? No! The land is the source of all wealth and is meant to be used for all the sons and daughters of men. It should be held by the community and rented to the individual holders for the benefit of all. This is in harmony with the fundamental principles of our common law, and is ethically incontrovertible. It would solve a large proportion of

our economic problems and cannot be put in operation too soon.

2. Proceed to organize all industry on the co-operative basis.

This would not be as difficult as it appears. We already administer the post office, the public schools, and insure cities the providing of light, water, markets, etc., as public enterprises, to the satisfaction of all concerned.

The commission method of governing a city, by which a few men are elected as public managers, subject to recall, affords with modifications, an almost ideal method for the social administration of industry and commerce.

Senator La Follette points out that ninety-four men now control and administer all the great business interests of the country, fourteen men control the ninety-four, and two men control the fourteen. Why should not these men or others like them work as public servants instead of public robbers? In production we now have a very large measure of co-operation, and we need only to extend this to the righteous and fraternal distribution of the fruits of industry.

The instruments of production must be co-operatively owned and administered.

This is the practical program of socialism.

When socialism emphasizes the ideal instead of the materialistic conception of history, when it announces the elimination of the antagonism of interest instead of increasing the class consciousness, when it becomes broad and trustful and wholly constructive in its political methods, then it will be irresistible, and the day of economic fellowship will usher in the day of industrial peace and material abundance.

MEN are the facets of God;
Each focuses all the colors of His spectrum. —*Elizabeth Towne.*

CASTING OUT DEVILS

BY THOMAS DREIER

DEVILS are cast out daily by us and we do not call the doing a miracle. The greatest devils are inharmonious, destructive, happiness-destroying, misery-making thoughts. When these are cast out of the mind we are at peace with all men and with all things. Until we have learned how to cast out these devils from our own minds we cannot know the joys of self-control.

"If a pebble in our boot torments us," says Edward Carpenter, "we expel it. We take off our boots and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no mistake, no two opinions. The thing is obvious, clear and unmistakable.

"It should be as easy to expel an obnoxious thought from your mind as it is to shake a stone out of your shoe; and till a man can do that, it is just nonsense to talk about his ascendency over nature, and all the rest of it. He is a mere slave and a prey to the bat-winged phantoms that flit through the corridors of his own brain."

Drive out the devils. You can when you will. Be a modern miracle worker.

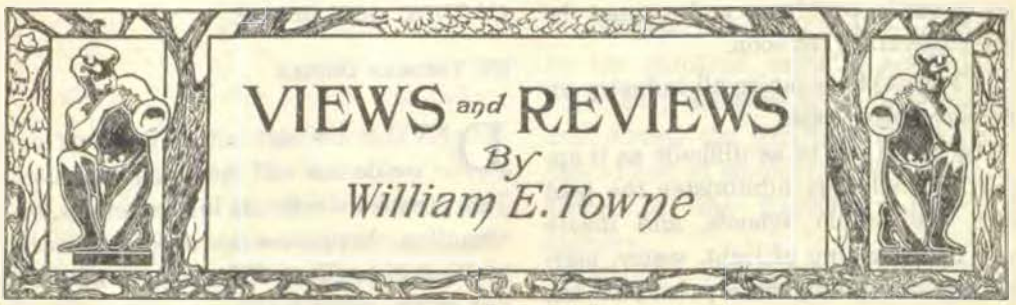
THOUGHTS

BY AURORA LEE

MY thoughts, sweet winged messengers,
Fly far away to thee,
Across the night, to thy repose,
Where ever thou mayst be.

They, dreaming, lie upon thy lip,
They nestle on thy breast,
They whisper words into thine ear
That sweeten dreamful rest.

And do they waken thoughts of me,
What do I feel and hear,
An angel's wing, a melody?
Thy thoughts beloved are here.



Time to Wake Up.

This is the year to think about politics.

The decision this year will affect you more directly and in a more far-reaching manner than usual.

If you are generally indifferent, as many of us are, to political matters, wake up and look into the principles of the contest this time.

There is still a considerable portion of the public "standing with reluctant feet" at the division of ways between Taftism and Rooseveltism, uncertain which to follow.

It is well to consider some of the causes which have lead to the present vigorous boiling of the political pot.

Conditions have greatly changed since our system of government was organized. Wealth has grown in influence and in power and through its control of political *machines*, big and little, has often encroached upon the natural rights of the people, and exploited the power of government for private gain.

Resistance to this encroachment, demand for new methods of electing representatives of the people, methods which would make these representatives directly responsible to the people themselves, and place the machinery of government, to a great extent, beyond the reach of wealth corruptly employed has been steadily gaining headway in the past few years. The initiative, referendum and recall have been invented to meet and solve the difficulty, in part at least, and restore the governing power to the people.

For the first time a great and experienced leader has placed himself at the head of this movement, under conditions which offer a fighting chance for national victory.

Mr. Roosevelt represents those who would restore the governing power to the people. He stands for real self-government by the people, and would carry that principle into action.

His opponent stands for the old regime, where "representative citizens" do the governing, and where real representation of the people's wishes is all too often a theory rather than a fact, where recall of a public servant is so cumbersome, and requires so much time as to be of little effect, and where, in consequence, corrupt influences have very favorable opportunities to mold legislation.

The changing conditions under which we live require new methods in government as well as in all other lines. The initiative, referendum and recall are new methods which nevertheless have received a thorough tryout in many parts of the world, and in some parts of our own country, and have proved of practical service in keeping the governing power in the hands of the people, and making their representatives truly represent them.

At present our public servants are like hired men who cannot be fired.

Under the initiative, referendum and

VIEWS and REVIEWS BY WILLIAM E. TOWNE

recall it would be an easy matter to replace public servants whenever they misrepresent the people who elected them. It would also be possible for the people to directly and effectively initiate needed legislation. This means better government, better for *you* and for every man, woman and child. Whatever makes difficult corruption in government, other things being equal, is a long step in advance.

Do not be frightened at what the opponents of popular government say of Mr. Roosevelt's radicalism. They exaggerate his words and often misstate his position. He is really conservative and practical, judged by a reasonable and progressive standard.

Neither should anyone make the mistake of being influenced by personalities in this campaign. *The issue is one of principles.* It matters comparatively little that Mr. Taft may feel himself entitled by custom and precedent to another term; that Mr. Roosevelt has already had his share of honors. What does matter is that that man should be elected who will do his utmost to promote the present movement for real popular government through such measures as the Progressives advocate. Mr. Roosevelt stands head and shoulders above all others as the most practical and trustworthy man for the job, and the only one who can command anything like the necessary votes to make real headway against the machine entrenched in power.

The rank and file of the Progressives have nothing against Mr. Taft personally, and would gladly vote for him if they had any confidence whatever that he was really on the side of the best interests of the people in the matter of progressive government. As matters stand, I do not see how any man of progressive mind who does not allow himself to be influenced by personalities, can do otherwise than give his active support and vote to Mr. Roosevelt.

A Quartette of Good Plays.

Amusement and education are rife in the New York play-houses. Very much rife just now.

For instance: Gertrude Elliott in "Preserving Mr. Panmure." Laughable? Why it's the best liver tonic of the season.

One of the funny papers (*Life*, I guess), published a somewhat frivolous criticism of Mr. Panmure, the excuse being that the first three acts center around a single kiss.

Another count in *Life's* indictment has a better foundation. The play really ends with the third act. Mr. Panmure having been successfully "preserved" through three acts, everything is ready for a happy ending. But the author evidently wanted to give everyone his money's worth, so he tacked on a fourth act, not quite so amusing as the others.

Here is the theme, capsuled for the busy ones: St. John Panmure, J. P., is a respectable, middle-aged English gentleman, who has walked the chalk-line of a strenuous but purely domestic life for thirty-four years. Josepha Quarendon is a pretty young governess in his home. In a moment of reversion to bachelor type, Mr. Panmure kisses Miss Josepha, neglecting the formality of asking her consent.

Regrets, tears, broken crockery, suspicious wives follow apace.

The women of the house discover that

VIEWS and REVIEWS BY WILLIAM E. TOWNE

Miss Josepha has been kissed. The guilty wretch remains "preserved."

Mr. Panmure is elected by his excited and indignant wife and her female friends to cross-question all the gentlemen in the house that the guilty one may be forced to confess. Funny complications ensue. Mr. Panmure is "preserved" (through the kindness and ingenuity of the governess and his own heated efforts) until close to the end of the third act. Then the strain is broken by a good looking unmarried young man who nobly shoulders the responsibility, the odium and the scorn—albeit he is innocent—of having himself been the author of the kiss that caused all the trouble.

And Mr. Panmure was still "preserved."

And it only remained to marry the young man to the pretty governess, which was done with all decent haste by the wise author.

Americans do love their plays to end with happy marriages!

Then there is Mme. Simone in "My Lady of Dreams." A brief review cannot do justice to this fine piece of mystic symbolism by the author of "Chantecler."

A prince falls in love with a beautiful princess whom he has never met, and who resides in a far country. So powerful, so ideal, so universalized is his love that he succeeds in inspiring a band of devoted followers with the necessary enthusiasm to accompany him upon a long and arduous quest for the lady of his dreams. They put to sea in a small vessel and suffer untold hardships. The prince falls ill. At last, when he is nearly dead and his followers sadly worn, they sight the shore and the walls of the town where the princess lives.

One of the prince's followers, a noble knight, goes ashore to see if perchance he can persuade the princess to visit the dying man. It is arranged that should the prince die while his friend is ashore, a black pennon shall replace the white one which floats at the vessel's prow.

The knight finds the princess, after overcoming superhuman obstacles, and tells her the tale of the dying prince. But in the meantime the knight is himself sorely tempted of her beauty, and the princess is tempted by her power over him. The knight declares his passion, in violation of his knighthood and his friendship. While they are undecided what course to pursue, cries from without cause them to mistakenly believe that the black pennon has been run up. Awful regret and misery seizes upon them. Their love turns to blackness and despair.

Suddenly the princess looks from the window and wildly shouts that the *white* pennon still floats at the masthead. They at once strain every nerve in their eager haste to gain the ship. When the princess sees the prince, and realizes the power, the depth, the beautifully ideal character of his devotion, something new stirs within her and she is like one regenerated. The fleshly love which she had felt toward the knight falls from her like a garment and her real love goes out to the dying prince.

The work of Mme. Simone differs from the work of any American actress. She personifies the art of grace and the poetry of emotion.

One good sentence from the dialog

VIEWS and REVIEWS BY WILLIAM E. TOWNE

expresses perhaps the "lesson" of the play:

"Indifference is the only vice; enthusiasm the only virtue."

"The Talker." Also funny but with a serious "lesson," and with several streaks of drama.

The wife talks woman's rights, and treats marriage and housekeeping and husbands lightly in a theoretical way.

Her husband's little sister takes her talk too seriously, and elopes with a married man.

Awful remorse for the wife follows. Also estrangement from her husband, whom she really loves. She does everything to make atonement. After several years the sister returns and meets ready forgiveness from her brother. Through the sister's home-coming husband and wife are re-united and all start in anew. Every player in the company at the Harris Forty-Second street theater is an artist at his work.

"Bought and Paid For." The story of a poor telephone girl who marries a wealthy captain of industry, her sister who is a climber, the sister's husband who is a pin-head clerk with a sixty horsepower self-esteem, and a Japanese valet.

The husband drinks. In a fit of drunken fury he asserts to his wife that he has bought and paid for her. Estrangement follows. And reconciliation, reform and reunion, of course.

Anent "Material Means."

Many simon-pure New Thoughters exalt all material remedies to a throne of power for evil. Yet we presume these idealists all use soap. Probably they also employ tooth powder. Is there any logical objection to going a step further and using a good face wash, or cosmetic? Or under certain conditions, a good stomach wash? All material things are for use—not abuse. And until we can always get equally good results by mental or spiritual means, let us not despise the material. For mark you! no one has yet been able to put his thumb on the exact spot where matter ends and mind begins. The ideal, to become practical, must grow out of the real living present—not apart from the present. The flower that attempts to grow without being firmly rooted in the earth becomes top-heavy and dies. We are experimenters—not perfectionists. The material shell will burst in the fullness of time. It will reach the bursting point gradually; not by forced growth; not at one fell swoop; not wholly by the ways of man but in the fullness of God's time, and by the working of His laws.

DURING moments of rest and repose, do not think of doing things, but think of enjoying things. The man who is always thinking of doing things may produce the quantity for a time, but the time will be short, and the quality will be absent entirely. The best results are always secured when thoughts of doing things are frequently alternated with thoughts of enjoying things. The simplest, the easiest and the quickest way to recuperate the mind is to think of enjoying things. A few moments of such thoughts are usually sufficient to restore full mental vigor; but those moments must be given over completely to thoughts of enjoyment; the doing of things must be wholly forgotten for the time being, and the mind must give its all to the pleasing picture it has elected to entertain.

—*C. D. Larson.*

IN all God's creation there is no place appointed for the idle man. —*Gladstone.*



MRS. GILMAN



VICTOR BERGER



MRS. STOKES



ROBERT HUNTER

SOCIALISM: ITS PRINCIPLES AND ADVOCATES.

A Symposium by

C. E. Roser

Edwin F. Bowers, M. D.

L. B. Jerome



EUGENE DEBS



UPTON SINCLAIR



EMIL SEIDL

A CONCISE HIGHER CONCEPTION OF SOCIALISM

BY C. E. ROSER

THE real basis of Socialism is a recognition of and trust in a supreme, benevolent Power that is working for general good and ultimate perfection.

That this great object shall be accomplished the true Socialist has no doubt.

When it shall be accomplished depends largely, he believes, upon human effort and co-operation.

To study Socialism, then, is to study the Infinite Law which explains the works, manner and object of the Infinite Mind—the real God.

Co-operation, in its full sense and scope, is not alone harmony between man and man, but harmony between man and God as well.

Socialism teaches not only the true import of the saying, "God helps those who help themselves," but that those who help themselves help God and those who help others help at the same time God and themselves.

Whether we will or not we must finally abide by the rule, "Render unto Cæsar the things that are Cæsar's and unto God the things which are God's." In accord with this rule are all the teachings of pure Socialism. The Socialist doesn't believe simply in advocating it but in *applying it.*

Life is spiritual but the earthly period of it has a material adjunct necessary to its development.

It is true that "Man does not live by bread alone." It is also true that he does not live by faith alone. He requires faith plus bread.

While Socialism recognizes the spiritual, it doesn't overlook the material. It embraces both. Its inception and conception are spiritual; its application includes the material; its fulfillment will be in and of the spiritual.

Socialism, then, may be defined as the recognition of the Infinite Law and the effort to understand and apply it to Life.

Socialism holds that during the earthly period of Life the spiritual and material are interdependent—that that period includes material conditions and things upon which depend not only bodily development but spiritual development also.

Socialism, therefore, seeks to so order material conditions and dispose of material things as to render them most conducive to man's *full* development. Only when humanity has learned to make right and full use of the material, and by so doing has fully developed the earthly period of the spiritual, can it enter fully into complete spiritual Life.

Socialism is in hearty accord with Science in "lighting altar fires." It is not opposed to any church or creed that is open to investigation, truth, advancement, development. It recognizes the reason in the declaration "The truth-seeker is the only God-seeker."

Socialism *is* opposed to ignorance, greed, superstition, iniquitous laws, exploitation. It stands not for party but for principle. It would change Christianity from its present formality to its true form by so ordering and disposing of material conditions and things as to make Christianity, first, *possible*, then REAL.



TUBERCULOSIS AND SOCIALISM

BY EDWIN F. BOWERS, M. D.

THE modern world is awakening to the realization of two facts; first, that tuberculosis is infectious, second, that its development can be prevented.

As to its communicability, the rigorous anti-spitting ordinances (conspicuous by their non-enforcement), the rigid Board of Health requirements that tuberculosis be reported as must any other infectious or contagious disease (which four physicians out of five honor more in the breach than in the observance) attest our intelligent interest.

The splendid work of Dr. Evans of Chicago in "PUBLICIZING" knowledge on this vital subject has stimulated emulation from physicians, health boards, district nurses' associations, and civic improvement societies all over the country, and effective work is being accomplished in stamping out this Disgrace of Civilization, the "Great White Plague."

But (and here's the rub) while we know how to prevent and how to cure (in the early stages) the death rate shows no perceptible diminution. Why is this?

Because we haven't attacked the basic cause of tuberculosis—poverty and malnutrition.

The wealthy do occasionally die of it, but in proportion of one to seven the poor overworked, underfed wage slave pays tribute to this modern Minatour—devouring the fairest and most promising of our youth. Of what avail the physician's counsel to "rest up," sleep in the open air, "force feed" upon rich nutritious diet, and live a wholesome natural life, to a poor shop girl, or a mill operative, toiling twelve hours a day in vitiated, lint laden, super-saturated atmosphere, from which the greater portion of oxygen has long since been extracted and replaced by carbon-dioxide!

What sardonic cruelty (devilishly contrived as any in the pages of Greek Mythology or Dante's Inferno), to show this doomed victim the beautiful vista of life, hope, health, happiness, a continued loving sojourn among the quick, and then dash the cup to the ground, shattered in a thousand fragments, and proffer him instead the bitterness, futility and hopelessness of his lot under "Economic Determinism."

For his fate is pre-determined by his eco-

nomic condition. If he is able to carry out the rules of health laid down for his guidance, to play the game fairly and squarely with unstacked cards, the chances are extremely favorable for a complete recovery, and a restoration to useful, productive activity.

Old Mother Nature is not malign. She takes no unfair advantages. Her hand is played above board. The rules of the game are brutally simple. "Live in conformity with my laws, or die." That's all. But what an All!

Tantalus, agonizing with thirst, immersed to his neck in the pure limpid water, which recedes as he attempts to drink;Sisyphus laboring in vain to roll the stone over the top of the Hill; the daughters of Danae, striving pitifully to bail the seas with a sieve;—they typify the inexorability of the doom of the tubercular wage slave under present economic conditions.

Laertes' pitiful appeal "and may no more be done!" is apropos. Much may and shall be done.

First, the heartless brutes who control the cost of the necessities of life, and condemn untold multitudes to an untimely end, will be scourged with the scorpion lash of public ownership of utilities.

No longer will an apathetic railroad corporation force the farmers to let thousands of barrels of apples rot on the ground, because the prices they may bring would not pay the exorbitant freight charges. No longer will a tyrannical set of monsters, controlling the available ice supply, sit idly by and contemplate unmoved the death of scores of children from lack of this summer necessity.

No longer will the Cold Storage Trust, in savage indifference, pitch thousands of pounds of fish upon the fertilizing heap, while human beings are starving within rifle shot, in order to maintain prices and avoid glutting the market.

No longer will the Shoe Machinery Trust exact its blood tribute on every pair of shoes manufactured in the United States, whilst a dying consumptive trudges through the snow literally "on his uppers."

No longer will the worker produce ten dollars' worth of value and receive (according to the United States Bureau of Statistics) one dollar and ninety-six cents, while the balance goes to maintain a horde of useless parasites at Long Branch, Newport, or wherever the pampered puppets and putterers congregate.

No longer will the law's delay and the insolence of office defeat the claim of an injured workman for just compensation.

No longer will the useless tools and flunkeys of capitalism (the army and navy), fatten and batten upon the life-blood of the Republic to the extent of five hundred million dollars per annum, while women and children die for lack of sustenance.

No longer will an ignorant, trust ridden government ignore the financial possibilities (to make no appeal whatever to justice, equity, and decency) of conserving the life and productive activity of seventy thousand doomed consumptives estimated to be worth four thousand dollars apiece as national assets.

And because of these, and scores of similar facts, Economic Determinism will be conceded to be the most vital and consequential factor in dealing with the scourge of tuberculosis.

Ultimately "The Rule of Gold" will be replaced by "The Golden Rule." The question asked of old "am I my brother's keeper"? will be answered most decidedly in the affirmative.

Someday, (and it is coming on Mercurian wings), Sisyphus will push that stone of Oppression up, up, to the brow of the hill, and send it crashing down into the Valley of the Past.

Sometime Tantalus will forestall the illusive efforts of the fruit laden branch to elude his hungered grasp.

Somehow the rust of age-old wrongs, cruel injustice and blind greed, will fill the meshes of the sieves, and the Daughters of Danae will bail dry the seas of un-brotherliness, ignorance, and error, and the golden sands of helpfulness, charity, and love will gleam purely in the "Dawn of a Tomorrow."

In that fair day, tuberculosis, The Disgrace of Civilization, with its twin brother Poverty, will slink into the Black Forest of History.

In the name of all the Gods at once, Heaven speed the day!

THE ADVOCATES OF SOCIALISM

BY L. B. JEROME

"I'VE been hearing a lot about Socialism lately," said one interested in the subject. "What is a REAL Socialist anyway?"

What IS a real Socialist? The answer cannot be given in a trenchant phrase, for the man, like the subject, is too large for an epigram. But here is a definition evolved after

many hours of thought by one of the most brilliant socialistic men of the hour—thinker, writer and contributor to the world's storehouse of progressive ideas, and he says: "A Socialist is one who believes that the present competitive order of society is destined to be superseded by a co-operative order, based upon public, instead of private, ownership of the means of production and distribution."

Ask John Spargo, prolific writer and stout fighter that he is, what he thinks of Socialism. He left the pulpit of a non-conformist minister in England to become a granite cutter, and for years labored with the trades workers exploring the dark and the sunny corners of their lives, until, when he was finally elected to serve on the executive council of the English Social Federation, he knew a good many things that he hadn't known before. He knew that Karl Marx, the old lion of Socialism, who objected to the motto of the Old Communist League—"all men are equal"—by declaring "that all men were either capitalists or wage earners; and there was endless war between these two classes in the existing society, and must be war, because their interests were irreconcilable," had uttered a great truth. In all his career as author, settlement worker, labor leader, lecturer and journalist, Spargo has never forgotten those words; and he has labored consistently with pen and hand to bring about a condition of social economics where Dame Opportunity shall, at least, knock openly at every man's door.

What about Upton Sinclair? He who stirred a reading public to its depths with his book of facts—The Jungle. Sinclair came from the ruined aristocracy of the South, and had been brought up on high ideals and Utopian dreams. He was but sixteen when a life where he did little but read, dream dreams and practice the violin often for fourteen hours a day, came to an end; and when he found that "talking" stories of boyish adventures to a stenographer proved fairly profitable, he kept at that occupation until the day he suddenly found himself married with but eight dollars in his pocket. He decided then to write the great American novel. But, somehow, he didn't; so when he was forced, some years later, to descend to the very bottom of the social pit, the experience made him the ardent worker and Socialist that he is today. His very soul seemed scarified by the nameless horrors he was compelled to witness and endure. He says: "This nightmare experience of suffering and poverty continued until I learned to identify my own struggle for life with the struggle for life of humanity." Since then, all the power of his intellect has been poured out to uplift humanity whether the need be mental or physical, whether he find it in the palace or the gutter. He writes, he reads, he lectures, he works wherever he gets a chance, and through having a life aim before him, the quiet dreamer has been transformed into a man of energy and action, a living force, full of power and fire.

The first Socialist mayor of any city lives up to his beliefs in a quiet little frame cottage in the outskirts of Milwaukee. His working desk is a plain white pine drafting board, which can be folded out of the way when the house is too crowded, and all his surroundings are as simple and unpretentious as himself. Emil Seidl was a pattern maker by trade when he was elected by a seven thousand majority to the highest office Milwaukee had to offer, and he entered upon his new duties with all the single-heartedness and well-directed endeavor that made him a success in his trade. He believes in progress, and he believes in mastering a subject or plan down to its last detail. "If science, business or industry never adopted a new idea till the opinions of our great-grandfathers had been ascertained," he says, "we would still be in the dark ages." So he works, with heart and hand, studying economics, science, politics—what not in his little home library where Marx, Haeckel, Ruskin, and Carlyle rub shoulders with one another on his shelves, and bringing all the power of a singularly concentrative temperament to whatever work his office demands. His eyes, blue, full and keen—set in the kindliest of faces topped by a head of bushy flaxen hair, flashed just once when an interviewer asked for a list of the Socialists who had applied for official plums. "My friend," said Seidl, "you do not understand the Socialist party; after two weeks of my mayoralty, the first Socialist has yet to make application for a city job." This statement was fully verified.

Tall, slender and alert, with thought and concentration stamped on every line of her Madonna-like face, Charlotte Perkins Gilman began her Socialistic endeavors when she was hardly out of her teens. Her home was then in California, and she chose that for her first lecture field, delivering talks and addresses for the Nationalists all over the state. Later, she visited England and won many friends there. She represents the woman's branch of the movement, and has always advocated the economic independence of her sex. "I believe," she said once, "that social life is organic, that in-

dustries are the organic functions of society, and that human work is not proportioned according to individual desire, but to the social energy previously supplied to the individual." She edits a newspaper called "The Foreword," writes on socialistic and economic matters incessantly, and is always at home to anyone who asks to see her on the subjects to which she devotes her life. "The real spirit of human work," she declares, "work happily and lovingly done for mutual service, for the common good, is far more congenial to the woman than to the man. Women work by nature; but whenever you see a battle going on—the battle of the Wheat Pit, of Wall Street, or of soldiers, the fighters are men." Mrs. Gilman identifies herself with every large progressive movement of the day.

So does Rose Pastor Stokes—a name as well known in the district forcibly named "Lung Block" of New York as is President Taft's from East to West. "Lung Block" has a population of 4,000 souls and it is said that once upon a time in its history a case of tuberculosis developed every 12 days. Mrs. Stokes and her husband, John Graham Phelps Stokes, have chosen to live in this particular neighborhood, because—a quite simple reason—they think they are needed. J. G. Stokes has an ample income, is a Yale graduate, a banker and a member of one of New York's oldest families, but he was living at the University Settlement, engaged in doing what he could toward accomplishing his share of the world's work, when he saw his future wife. Rose Pastor was a little cigar girl, born in Sumach, who came to this country at the age of twelve. In the intervals of rolling cigars in the tobacco factory where she worked, she amused herself by writing poetry and sending it to different periodicals. Some of it was accepted, and thus encouraged, she worked her way into the position of assistant editor of the Jewish Daily News, a paper with a large circulation. While on the staff of the News, she was sent to interview Mr. Stokes, with the result that their two heads and brains have labored in the cause of Socialism ever since.

Mrs. Stokes' tiny apartment and Mrs. Stokes herself are models of simplicity. "There is just one thing on which both our hearts are set," says this daughter of the people who fills her rôle with an exquisite tact and ease, "and that is to bring about an awakening to the real nature of the problems against which time has accomplished so little." Both the Stokeses call themselves "searchers for the underlying causes of poverty and vice," and one sign of progress, Mrs. Stokes is convinced, is "the almost passionate striving toward better levels that one finds almost universally in the foreign-born of the tenements."

"What have you accomplished in your years of residence in the East Side?" she was frankly asked.

Mrs. Stokes smiled. It was a hopeful smile with possibly a tinge of sadness. "If our life and our united deeds do not speak for us," she said, "I feel that we should be silent."

Bluff, realistic, vigorous in body and mind, Jack London typifies Socialism in its militant aspects. He believes in waging a pen and tongue war against persons who still cling to the old-fashioned theory that Socialism is a destroyer of law and order. The thing that he, in common with the half million Socialists in this country labors to do, is to establish universal peace and co-operative community interests. "It is the old question of colossal ignorance," he has said. "If the party basis were understood, another half million of souls would flock to the Socialistic banner and the party be that much further on." And it is to correct these misconceptions as to what Socialism really is, that London has thrown himself boldly into the support of the cause. He lives Socialism; he talks it any hour of the day or night; he breathes it, expounds it, preaches it, lectures on it, argues on it, hopes for it and as did William Morris a quarter of a century ago, throws himself into the work with astounding energy, almost neglecting all else in his great earnestness to bring about more equably adjusted conditions and to teach his fellow men the economics and political doctrines of true Socialistic theories.

In 1898 there was a tremendous strike of the miners at Arnott. The men were worn out by long and nervous strain, and one sunny afternoon, gathered in conclave, they discussed the advisability of yielding. The critical moment had arrived, the final word was about to be said, when suddenly there appeared, as if she had sprung from the ground, a bent little figure with wonderfully deep, lambent eyes which flashed and burned, seeming to radiate sparks of light as she turned them on the hesitating miners. A great shout went up from the crowd. "Mother Jones! It's Mother Jones! Three cheers and a tiger! Hurrah. Hurrah!" Faces brightened, figures straightened, and new hope and vigor ran along the lines. "Mother Jones," old, frail and small, took hold of "her boys" as she styles all workers, revived their flagging hopes, put new heart into them by her fiery words of exhorta-

tion and cheer, and won them unanimously to declare that come what might, the strike should go on. For nine months this plucky, sensible, practical woman socialist held those men together, feeding them by co-operative methods, sustaining, helping, urging them onward. Then, she herself dictated terms, which were accepted by both sides. So powerful and compelling is her personality that the mere sight of her is sufficient to fire any body of strikers with new zeal and courage. She has conducted more strikes to a successful issue than any other character in America, and the "stormy petrel of industry," the name given her for her unquenchable and dauntless spirit, is loved by factory and mine workers, and feared by mine and factory owners, in a proportion as exact as it is unbelievable.

Everybody who has heard of labor has heard of Eugene V. Debs. He began life in a paint shop, graduated to the work of a fireman on a Vandalia locomotive, and ran a grocery store for five years. Today, he is one of the ablest and most popular labor leaders in the United States, and is known as the founder of the American Railway Union. He has the Socialistic body very close at heart and all his influence tends toward its betterment and benefit. Through his efforts and those of such men as Charles Edward Russell who has lately announced his belief in Socialistic doctrines, Victor L. Berger, the first man ever elected to Congress on a Socialist platform, a man of the most genial personality and a living bundle of physical and mental force, Robert Hunter, author of "Socialists at Work" and a number of other well known books, James F. Carey, the first Socialist legislator, and numbers of other keen brains and willing hands, the Socialist cause is steadily advancing. A. M. Simons and his wife, May Wood Simons, the field of whose labors lies in Chicago, work together in a community of interests. Simons has the look of an old daguerreotype with his black hair, white skin and aspect of nervous tension; for he is editorial writer on the Daily Socialist, and has a capacity for knocking three days' work into one. And all these workers regard Socialism as one of the greatest ethical forces extant today, and believe that to make a workingman conscious of the possibilities which lie along the Socialistic path is to bring, as Spargo says, "hope into his life, light into his eyes and music into his heart, and to hold out to him the vision of millions of his fellows uniting with himself in one great brotherhood of happiness such as he has never seen in his brightest and holiest dreams."

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

Will you join all the readers and the editors of The Nautilus in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in Thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

The influence of the senses has in most men overpowered the mind to that degree that the walls of time and space have come to look solid, real and insurmountable.

Yet time and space are but inverse measures of the force of the soul. A man is capable of abolishing them both. The spirit sports with time. —*Emerson*



DEPARTMENTS OF WAYS AND MEANS

For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by ideas"—as William James puts it.

THINGS THAT MAKE FOR SUCCESS

A Correspondence Department Conducted by the Editors.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

Letters for this department, which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. EDITORS.

Success Letter No. 378.

How the four Ws of *Nautilus* realized £100: In Low Fell we have a small P. M. chapel with about one hundred members, attended by the working class. They have a sale of work each year to raise funds for enlargement. All the work was left to a few members, who did their best, and generally took from £20 to £30. As I was asked to open the sale of work in December, 1909, I then addressed the meeting and tried to awaken enthusiasm, pointing out the four Ws, Want, Will, Work, Win; showed to them it was lack of desire and weak will prevented their progress. I told them if they wanted my help they must also help themselves, and instead of thinking "cannot," say we can and must do better. Then, with a resolute will and expectation as to its fulfillment, work and win the banner of success. In 1910 they realized £130 as the outcome of this address on the four Ws. "He who is firm and resolute in will moulds the world to himself," said Goethe.—E. R.

Success Letter No. 379.

To be bright, happy and cheerful,
To be contented and give;
Each day full measure
Of labor and pleasure;
Awakens desire to live.

There is bliss in the living today,
There is pleasure in all that we do.
If with joy we attend
And to each action lend;
A *will* that is steadfast and true.

Success comes to earnest workers,
Who, seeking for truth and light;
Keep in touch every hour
With the Infinite Power,
And follow the pathway of *Right.*

—ANNA D. ALBRECHT, 90 Vanderveer street, Brooklyn, N. Y.

Success Letter No. 380.

In order to have more success in our business dealings with people we must use plenty of tact. It smooths out more rough places and scatters a greater wealth of kindly feeling than any other grace of mind or body.

The man endowed with tact not only *makes* friends, but *keeps* them, for he holds the rein that governs the tongue and keeps the temper in leash. Going into a store sometime ago, a clerk said brusquely from behind the counter, "What do you want?" We stated our

wants. "There are some of the goods back of you on the other side of the store," he said. He did not offer to come from behind the counter and show the goods to us and explain them. We hesitated, and concluded we would go elsewhere.

At the next establishment we went into, the clerk met us with a cheery "good morning," and asked us what he could show us. We named the articles wanted and he immediately came from behind the counter, procured them and we ordered what we wanted. Then he placed before us in a pleasant manner a long list of other articles that he thought we might be in need of. *Before we came away he sold us a bill of goods three times the amount of our original wants.*—S. E. ZACK, Blacklick, Pa.

Success Letter No. 381.

I am making success by using thought and words rightly. I am learning to speak only such words as I desire to come true. I never say, "Oh, it seems as though it never *will* rain" when I want it to rain.

I am shutting my eyes to the disagreeable and imaging in my mind the agreeable. I never think "Oh, how ugly I am" when I want to look habitually pretty, nor "Oh, how poor I am." I shut my eyes to these things and image their opposites.

I never see myself unappreciated or neglected no matter what happens. I declare that I am appreciated and that I am holding my own—and I am surprised myself how well it works. I am growing, in a certain fashion, quite popular.

And I am making more money and am growing gradually stronger—and better looking.

I am just pinning myself down to one principle—that no matter where I am, no matter what my conditions are, or my environment or my capital, I have a power in me that can create just what I want to create if I use it. That power is thought and I can think myself into any environment, position or condition that I choose. I know this principle and have faith in it and USE it.

I consider this principle all important. If I am too lazy or do not take the time to put this principle into practice, then I am doing wrong to myself and indirectly to others.

I know that I can succeed right here where I am as well as I could succeed in New York or California. If my children tear their clothes I say, "never mind we can buy new ones." If a hole comes into my best carpet I cover it up with a rug and say, "they are making me a new carpet in the factory, and it is a much finer one than this. I am having it woven specially according to my own ideas."

If by accident I should lose a dollar bill I would say, "never mind I am rich, there is plenty of money, I have all I want."

I am on the right road. Success is mine.—I. B.

Success Letter No. 382.

Success consists in control of your mental kingdom. When you have attained that condition wherein you can be content (not satisfied) in whatever condition you find yourself, then you are a success.

Mental control is to the body what a governor belt is to an engine. The person who allows intemperate, discordant thoughts to drive his body, is a slave whose mental anguish will eventually materialize into some physical disorder.

The habit of harmonious thinking is strengthened by practice and when persisted in will neutralize all diseases from nervousness to many forms of insanity. Healers will tell you they often have to first take themselves in hand, and become poised and calm before successfully treating their patients.

What does it profit a man if he gains the whole world, but has a brood of little blue devils occupying the mentality which should contain "The peace that passeth understanding?"

I care not what material possessions a man has, unless he possess his own soul, he is dissatisfied. Once he does acquire this condition, everything he needs and everything conducive to his advancement will gravitate toward him.

You believe constructive thoughts produce congenial surroundings. Do not stop with the belief but see that you practice it, and it will bear fruit after its kind. You will demonstrate and oh! the delicious joy of having proved your theory. Then you will have reached a point where doubt is a thing of the past, and you will be surprised how many of his kin departed with him.—A. M. F., 1 Hilton Sq., Lynn, Mass.

THE PRIZE WINNER. By a margin of one vote T. B. L., who wrote Success Letter No. 377, won the prize for April. We shall be glad to send the two subscriptions wherever the winner directs.—C. H. S.

THE FAMILY COUNSEL

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

"Oh, wad some power the giftie gie us
To see oursel's as ithers see us;
It wad frae mony a blunder free us;
And foolish notion."

In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps and Madge will mail you a copy of my dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?
ELIZABETH TOWNE.

F. F. K.—The very first step toward overcoming "hesitation in speech" is to get rid of your idea that it is "an abominable, embarrassing habit." If you are ashamed of your hesitation you exaggerate it in your mind and that exaggerates your expression of it.

Judging from your letter I should say that your stumbling over a word is due to the fact that you are not perfectly familiar with the word and its uses. Get your dander up and say the word hard and repeatedly. Go up in the attic and say it over a hundred times in a hundred different sentences and stamp your foot when you say it. Do this until you can use the word without thinking about it, and you will have no more trouble.

In the meantime, if you don't like to stumble over words when you are in company don't try to use in public words which you haven't thoroughly mastered. The place to cultivate big words and their uses is in the privacy of your own apartment. Never try to use them for effect until they become to you so simple that they rise in your mind naturally. Use only the simple natural words that come to your mind, without making an effort to choose big words for the purpose of impressing your hearers.

I see no reason under the sun why you should be ashamed of stumbling over a word. When I do such a thing it makes me laugh, and I just say the word over again and nobody thinks anything about it. I should think that trouble comes wholly from impetuosity and lack of using certain words until they become natural to you. Cultivate the habit of speaking deliberately and distinctly. As you are only twenty-three years old there is nothing alarming or strange about your trouble. Follow the directions I have given and keep on practicing.

And it wouldn't be a bad thing for you to change your mind in regard to athletics. You evidently judge athletics more by quantity than by quality. Usually it is the small men that win the prizes in athletics. Remember that it is the quality of the athlete, not the quantity of him, that counts in the long run. Work for endurance and reliability, and be proud of yourself! And above all things don't be conceited. You are no better than anybody else. Neither is anybody else any better than you. Just remember that you are neither better nor worse than anybody else, you are merely different. You are yourself, an individual, no copies anywhere in the world. If you don't do well the work your own soul intends you for, it will never be done. Be proud of yourself as yourself, and never allow yourself to compare you with other people. If you do you will be conceited at times, like a fool walking on a precipice with his eyes shut; and at other times you will be away down in the depths of despair because other people seem to you greater and better than you are. Be yourself and glory in it. Be yourself so thoroughly that if anybody can find anything on earth in you to laugh at, you can see it too, and enjoy it with him.

C. F.—You are to alternate the concentration and relaxation, just as you alternate inhalation and exhalation. But not so often in a day! Overconcentration begins just as overwork does, when you pass the point of fatigue. You can pursue anything with benefit up to the point when you get "too tired." After that you get diminishing returns. Concentrate on all you do but see that you change your work often enough to keep from getting tired of any one subject or any one kind of work. Two or three periods of the special form of concentration called "going into the silence" is enough in any one day. Periods of ten minutes to half an hour each.

J. C.—The statement that you have to work beyond your strength is amusing to one who thoroughly realizes that no human being can be made to do work except *as he chooses to.* Whatever you do, you do because you *choose* to do it. If you are really working beyond your strength then you are making very foolish choices in this world. But the chances are that you are not choosing to work beyond your ability—you are merely *affirming that your ability is not equal to the work you do.* BUT THE FACT THAT YOU DO THE WORK SHOWS THAT YOUR ABILITY IS EQUAL TO IT. Wherefore I am led to conclude that you feel sick and dragged out simply because you take the wrong attitude of mind toward your work—you do it unwillingly, you do it without putting your Good Will into it. The first thing to do is to change your attitude of mind toward your work.

Your work is good, and you can develop yourself mentally and physically by every bit of work you do, provided you put your Good Will and good wishes and best intelligence into each and every thing while you are doing it.

Sir G. Parker, M. P.
The eminent novelist-statesman, writes from London:
"Sanatogen is to my mind a true food-tonic, feeding the nerves, increasing the energy and giving fresh vigor to the overworked body and mind."

Chas. D. Sigsbee
Rear Admiral U. S. Navy, writes:
"After a thorough trial of Sanatogen I am convinced of its merits as a food and tonic. Its beneficial effects are beyond doubt."

Arnold Bennett
the famous novelist, writes:
"The tonic effect of Sanatogen on me is simply wonderful."

Hon. John W. Kern
U. S. Senator from Indiana, writes:
"As a restorative and tonic, Sanatogen has been of real benefit to me. I feel sure that this preparation is deserving all the praise that has been bestowed on it."



Such Praise for Sanatogen Means that it Would Help My Nerves

When your nerves are calling for help—the one conclusive argument in favor of any means of aid is *the experience of others.*

The experience of others has made plain the danger of quick stimulants and the *danger of mere experiment.*

But when 15,000 practising physicians and many thousands of other men and women, including eminent representatives of the great professions, testify to *personal test* of Sanatogen, the food tonic, and to its direct and specific help in restoring the health of the nerves, you have *the best possible reason* for believing that Sanatogen will help *your* nerves.

Sanatogen is a scientific adaptation to the real needs of a starved nervous system.

Purest albumen organically combined with sodium glycerophosphate, to make a product that is eagerly absorbed by the weakest stomach and quickly carried to the starved cells, there to perform its splendid reconstructive, vitalizing effect.

In a word, Sanatogen restores to the nerves that which has been drained from them by illness, worry or over-activity—it nourishes and replenishes the very sources of their strength.

Whether you have met but the first signs of nervous derangement, or have suffered long through the trying ordeals of sleeplessness, poor digestion, "low spirits" and general inefficiency, Sanatogen is the *natural* help you need.

"Such praise" is your highest assurance of aid to new health.

This Remarkable Book FREE

We ask you earnestly to get acquainted with Sanatogen. Investigate our claims first, if you like. We are only too glad to have you do so. Ask your doctor about it, and in any case write at once for our book, "Our Nerves of Tomorrow," written in an absorbingly interesting style, beautifully illustrated and containing facts and information of vital interest to you. This book also contains evidence of the value of Sanatogen which is as remarkable as it is conclusive.

Sanatogen is sold in three sizes, $1.00, $1.90, $3.60

Get Sanatogen from your druggist—if not obtainable from him, sent upon receipt of price.

THE BAUER CHEMICAL COMPANY **34-B Irving Place, New York**

LITTLE VISITS

A Cozy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

From the Man in New Zealand:—

I have lately been studying that article of *Nautilus*—November issue—on New Zealand and have been thinking that perhaps my view of the subject might be of interest.

Often, such an article as you have seen fit to publish, dealing with things a long way from home, is very misleading but that is quite exceptional, as far as it goes.

Every word contained therein seems true almost to the letter, as far as I can see, but you have doubtless heard the old saying that "half the truth may be more misleading than a lie" —hence, I say "as far as it goes."

There is nothing further from my mind than the thought of running my country down—far from it. I love my country dearly, together with most that it contains; but even this should not deter us from getting down to the bottom of things, should it?

Your worthy contributors are evidently exceedingly broad-minded, impartial people, and you are indeed fortunate in obtaining such articles. But again—they expose the clean side of the platter only, and it looks to me as if they were only shown the clean side. For instance: *"The government—the people."* It may have appeared so to them—in reality it is not. The government *was* the people and will be again, shortly, but for the present we are ruled by what we call the "Autocratic, Continuous Ministry," and I will endeavor to explain how this came about.

Twenty odd years ago a new ministry was put into power—a Liberal Ministry under the leadership of one of the grandest men that ever ruled over any country (I allude to the Right Hon. R. J. Seddon, an almost illiterate man, but a *man* nevertheless). This man, after reigning supreme and almost unquestioned for some sixteen years, died suddenly, at the zenith of his power, leaving his first lieutenant, the present prime minister (an exceedingly able man as lieutenant) in control. From that day forward trouble commenced. This man thought he had the ear of the people, as his predecessor, but he did not. The ear that he had was an ear, deadened by disuse. The country had been so ably governed, for so long, that the people had become content to let well enough alone. The new premier evidently thought that ear was dead forever; but what an error! It *was so* dead that it required five years of abuse to restore it to life, but when it did begin to hear, it heard to some purpose and quietly but firmly turned him down.

Strange as it may seem, the greatest danger this country has to contend with, is the fact that the people are *too* contented and happy; they are dangerously optimistic; they will not look behind the scenes. And what is the consequence? The present government is not the people. They traffic crown lands to syndicates, formed of government supporters in defiance of the law; they show favoritism in railway administration; they stuff the Legislative assembly (a non-elective chamber) with government touts, some of whom are universally detested and distrusted; the premier, as minister of the post and telegraph department, has even stuffed that department with people of his own religious denomination, seemingly without reference to ability. During the late crisis in Europe the ministry was summoned hastily to empower the premier to raise £1,000,000 for the purpose of presenting a battleship to the Imperial Government. This act, alone, was unconstitutional and in defiance of the will of the people, but further, without again consulting the will of the people in any way, the amount was raised to £2,250,000. But, as though this were not enough, our worthy premier accepted a baronetcy, an altogether inexcusable and undemocratic act, if the long, dismal howl of the people was anything to go by. Well, enough of this—but as I said before, they quietly turned him down for his pains. Right here, it seems to me, is where we beat you Americans. You, as a nation, talk volubly against your public-exploiting trusts, combines, millionaires, etc., while at heart you admire them. If a man, a company, or a government exploits the public in this country and is found out, they may about as well seek fresh fields and pastures new. *We* turn them down, not for a few days but for all time. And in the matter of administration of justice, we again seem to beat you easily. Only lately exhaustive criminal statistics of your country, together with the measure of justice meted out as recompense, are being published throughout the land, and even if it *is* only half the truth, it yet remains as a considerable blot on your nation. I would not have you, for worlds, relinquish one iota of your good work in the direction of World Peace, but may I presume to warn you, as a nation, that your power for World Peace is exactly proportional to your power for individual peace.

You have better people, greater people and broader-minded people among you than we have, but on the other hand you have people in your midst—eh! and people who hold their heads high in the land, too, who would not be tolerated here one week—we would turn them down.

Our strength seems to be in the fact that we, as a people, are what I would term "socialistic," without "socialism"—that is, we generally seem to know what is a fair deal. If a man grabs too much we turn him down a little, while, if he is right down, we lift him up a little, and no one seems much the worse for it.

With regard to Women's Franchise: We gave them the vote, primarily, to chase the drink cure from the country—they didn't do

(*Continued on Page* 76.)

The Inner Secrets of Oliver Durability

The Things You Don't See—That Are Hidden Beneath the Enamel and Nickel of This Masterpiece Machine.



Millions have marveled at the extreme *durability*—the wonderful *wear-resisting* qualities of The Oliver Typewriter.

Now, for the first time in Oliver history, we take the public fully into our confidence.

In doing so, we reveal "shop secrets" which heretofore have been kept under lock and key in The Oliver Typewriter Works at Woodstock.

And some may say, when they learn the facts, that we are extremists—*fanatics*

But they are mistaken. We simply surround with a thousand *safeguards*, the greatest writing machine of modern times, because it is *good business* to do so.

Our Special Steels

Our specifications for steels are so extremely exacting that only a few American steel mills can meet them. When these companies succeed in producing an ingot of the particular quality we use, they save it for us. We have a standing order for all they can offer. We carry a larger stock of this special steel than most of the large steel companies.

Our watch spring steel comes from Sweden; our music wire from Germany. There is no finer steel than that which goes into the Oliver.

The Hidden Bronze

No one would ever dream that many of the nickeled parts of The Oliver Typewriter are, in reality, *bronze*. Yet such is the case, and here's the reason:

The drive wheel axles of passenger locomotives withstand the terrific strain of shock and speed because they are imbedded in *bronze bearings*, yet even this bronze would not pass our simplest tests.

Such bearings have great wear-resistance and act as a natural lubricant for the steel. No typewriter can ever be subjected to such strain as a locomotive, yet the application of the *same principle* of construction, where steel plays on bronze, is one of the reasons for Oliver *durability*, only our special bronze is many times finer than that used for railroad service.

From Virgin Ingots

We lay under tribute the mines, near and far, where the finest metals are found, from which to make our special Oliver Bronze.

The tin in the original "pigs" comes from the interior of China.

The ingot copper comes from the Lake Superior mines.

The aluminum comes from England and is 99% pure.

The virgin spelter (zinc) comes from the world-famous Joplin district.

The Hidden Coat of Copper

Underneath the coatings of nickel or enamel that give to The Oliver Typewriter its beautiful, durable finish is *another* coat of *pure copper*. This unseen safeguard against rust explains why the machine holds its luster.

One of the lighthouse stations of the Mexican Government, in the Gulf of Mexico, with salt spray dashing around it, is equipped with Oliver Typewriters. No other typewriter could so long withstand this supreme test of rust-resisting qualities.

The Big Idea

The foregoing facts go far to explain the amazing success of The Oliver Typewriter.

Yet they deal with the *material* side of the question. They afford interesting *sidelights* on our methods of *manufacture*. But the *basic reason* for the supremacy of the machine is in the great central *idea* which has been wrought into enduring metal.

The Oliver Typewriter

The Standard Visible Writer

The Oliver U-Shaped Type-Bar, working in DOUBLE BEARINGS, which gives a positive downward stroke, insures utmost accuracy of alignment and absolutely perfect printing.

This revolutionary improvement brings to The Oliver Typwriter a brilliant array of advantages. It simplifies the machine by eliminating *several hundred parts* which other standard typewriters require. It gives greater *speed, versatility, endurance* and *ease of operation.*

Extra Quality Without Cost

We gladly pay a big premium for *quality*, yet the *price* of the machine is only $100.

You can even secure our newest Model Oliver Typewriter equipped with the famous *Printype* at the regular $100 price.

Our "17-Cents-a-Day" Purchase Plan is still in force. Particulars on request.

The multiplied perfections of the machine explain why Oliver agencies are in such great demand.

Send for our beautiful Catalog or ask for an actual demonstration of The Oliver Typewriter at your office or residence.

THE OLIVER TYPEWRITER COMPANY

864 Oliver Typewriter Building, Chicago



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

Let every young woman unmarried or married read Ida Tarbell's "The Homeless Daughter" in *The American* for April. And that autobiography of Robert M. La Follette's, running in the same magazine—don't miss it. It is an education in American politics, for men and women; and read "An Ounce of Correction and a Pound of Corruption"; the story of men in prison, in April *American*. And H. G. Wells' story of "Marriage," and Walter Pritchard Eaton's, "The Theater." There is quite a complete liberal education in that April issue of *The American*. By the way, when you can't buy the magazines that are mentioned in this department look for them in the files of your public library. Nearly every one of them is kept in every library in the country. In the way of nature stories read Frances Hodgson Burnett's "True Story of My Robin," in April *Ladies' Home Journal*—and then go get her novel, that sweetest of New Thought stories, "The Secret Garden," and read that to yourself and your children. Let all the men folks and the business women read Rufus Gillmore's, "How Good Will is Estimated in Business," in *System* for March. If you want to know something about the wonders that San Francisco is building for the Exposition in 1915 get a copy of *Sunset* for January. And let all ye advertising men and women, and all salesmen study "The Principles of Appeal and Response," by H. L. Hollingworth, Ph. D. of Columbia University, now running in *Judicious Advertising* (Chicago). We saw these things demonstrated at the big Publicity Convention in Boston last summer. Read A. F. Sheldon's story of his visit to the big co-operative business of Sir William Lever, the Sunlight Soap man, followed by William Lever's own statement of co-partnership principles, in the *Business Philosopher* (Libertyville, Ill.) for March. Read "The Inner Secrets of a Manufacturer's Rise," in *Saturday Evening Post* for March 16. Our artist friends will enjoy "Recollections of Millett," and our students of national conditions will appreciate "The Middle West: Studies of its People in Comparison with Those in the East," by Edward Alsworth Ross of the University of Wisconsin, both in *Century* for April. And suppose you and your children read, "Reasons for Going to College," in the same number. And our economists should read, "Italy's Economic Outlook," in April *Century*. All girls who are seeking a career ought to find helpful suggestions as well as great interest in David Graham Phillip's story, "The Price She Paid," which is running in *Cosmopolitan* Magazine. The heroine is just beginning to pay the price in work for her hoped-for career. Which reminds me that those "Get Rich Quick Wallingford" stories in the *Cosmopolitan* are what I call distinctly immoral. But William says they advertise the methods of the professional promoter, and thereby serve a purpose in setting the unsophisticated on guard; and anyhow they are very clever and interesting! So there you have the man's point-of-view—as well as mine. William says to tell every woman, young and old, to be sure and read "Matrimony: Our Most Neglected Profession," in *McClure's* for April. This is a splendid article for women who make homes—whether they are business women or not. Read "The Right of the People to Rule," by Theodore Roosevelt, and "Fish, Fur and Forest," by W. D. Hulbert, and "The Cyclops of Trade," in *The Outlook* for March 23. With a view to a health-giving vacation at small cost read *Physical Culture* for April. Don't miss that wonderful nature story by John Muir, "Three Adventures in the Yosemite," in March *Century*. Read "What a Democracy Would be Like," by Richard Childs, and "The Next Reform—Banking," in *Everybody's*, for March. Don't miss that splendid article of Robert Bruere's, "The New Meaning of Public Health," in April *Harper's;* and it might do you good to see ourselves as Arnold Bennett sees us in his series of articles, "Your United States," begun in the same number. "The Millionaire Yield of Cleveland," and "The Business Institution and Its Relation to the Political Struggle," by Frank A. Munsey, are timely and suggestive features of *Munsey's* for April. "Monarchical vs. Red Socialism in Germany," and some magnificent illustrations by Garth Jones and E. C. Peixotto are features of April *Scribner's* which should not be missed by our Socialists and our artists.—E. T.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.

—"Here's How Health Happens," by Edward Elmer Keeler, M. D. Under the term auto-therapy, which the author applies to his healing system, he has grouped practically

(*Continued on Page 70.*)

You Can Weigh

Exactly what

You Should Weigh

My pupils are among the most refined, intellectual women of America. They have *regained* health and good figures and learned how to **keep** well. Each has given me a few minutes a day in the privacy of her own room to following scientific, hygienic principles of health, prescribed to suit each individual's needs.

No Drugs—No Medicines

My work has grown in favor because results are quick, natural and permanent and because they are scientific and appeal to *common sense.*

Be Well—nothing short of **well.**

Radiate Health—so that every one with whom you come in contact is permeated with your strong spirit, your wholesome personality—feels better in body and mind for your very presence.

Be Attractive—well groomed.

Improve Your Figure—in other words be at **your best.** You wield a stronger influence for good, for education, for wholesome right living, if you are attractive and well, graceful and well poised—upright in body as well as in mind—and you are happier.

I want to help every woman to realize that her health lies, to a degree, in her own hands, and that she can reach her ideal in figure and poise.

Judge what **I can do** for you by what **I have done** for others. I think I do not exaggerate when I say I have corrected more **Chronic Ailments** and built up and reduced more women during the past nine years than any physician—the best physicians are my friends—their wives and daughters are **my pupils.** I have **Reduced** about 25,000 women from 10 to 85 lbs. I have rounded out and **Increased the weight** of as many more—all this by strengthening nerves, heart, circulation, lungs and vital organs so as to regulate the assimilation of food.

Won't you **join us?**—we will make you and the world better.



The Simplest Gown looks well on a Figure of Correct Proportion if Carried Well.

I have published a **free** booklet showing how to stand and walk correctly, and giving other information of vital interest to women. Write for it and I will also tell you about my work. If you are perfectly well and your figure is just what you wish, you may be able to help a dear friend—at least you will help me by your interest in this great movement of health and figure through natural means.

Sit down and write to me NOW. Don't wait—you may forget it.

I have had a wonderful experience, and I should like to tell you about it.

SUSANNA COCROFT, Dept. 63, 624 S. Michigan Avenue, Chicago

Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

-Beautiful Hair-



is the reward of *Nautilus* readers who have used Mrs. Rhodes' Great Hair Maker. Users are delighted. They even tell Elizabeth Towne about it!

"I met the other day a young lady who was once stenographer for us. She said: 'Oh, Mrs. Towne, do you remember the Hair Maker you told me of about a year ago—Mrs. Rhodes'? I used it faithfully and now have fully twice as much hair as I had a year ago. I am sure I would have lost all my hair if it hadn't been for that remedy. Both my sisters have been using it, too, with most gratifying results.'—Elizabeth Towne."

Year's treatment with picture and information for $1.00.

GRACE G. RHODES, Dept. B, Corry, Pa.

Successfully advertised in Nautilus for years. "There's a Reason!"

P. S.—"Mrs. Rhodes' Great Hand Beautifier" is par excellence for bleaching and softening the hands. Sent prepaid for 50c.

ART LESSONS



FREE!

A wonderful opportunity to a limited number who write at once. If you love the beautiful in life, you are an undeveloped artist. You need only slight training to develop your accomplishment. In order to prove the wonderful success of our exclusive methods, we will give away a limited number of full scholarships absolutely free. No need to leave home or your present employment. We guarantee to teach you with complete success, right at home, by mail. All we ask is that you devote a part of your spare time to these absorbingly interesting lessons. Hundreds of enthusiastic students and graduates prove the wonderful success of our methods.

$20 to $100 a week Easily earned by competent artists. Demand for trained men and women greater now than ever before. We teach you every branch. Great artists your instructors. Same methods of teaching as are in use in the great ateliers of Paris.

Write Now for handsome prospectus and Free Scholarship Offer. Don't wait a minute. If you want to know how you may achieve success and prominance through talents which you may not even dream you possess, then write for our Special Limited Offer today.

FINE ARTS INSTITUTE, Studio 1925, Omaha, Neb.



NEVADA, MO., U.S.A.

A SANITARIUM AND SCHOOL

Where Applied Psychology and Suggestive Therapeutics have been taught and practiced for 15 years.

The School has produced a distinct and practical Literature for the System and the Sanitarium has developed a distinct, practical and wonderfully effective technique in the treatment of the sick, the correction of habits and the development of the qualities desired in personality.

Physicians, Ministers, School Teachers, Trained Nurses, and Mothers are especially invited to correspond with the Secretary regarding any service that comes within our ability to perform.

FOR AN OUTING

In addition to the School and Sanitarium we have a beautiful Park of 122 acres with lakes for bathing, boating and fishing, which are fed by flowing wells of pure mineral waters and surrounded by a golf course, beautiful groves, drives, pavilion, etc.



All-Elastic, Washable

Sanitary Belt

For Women

Every woman should have one. Cleanly, antiseptic, porous, washable and comfortable. Made of a soft surgical web specially woven for us. Can be worn next flesh or under corset. Gives with every movement of the body. Indespensable with Union Suits. State waist measure. Sent postpaid for 35c. *Agents wanted for this and other articles.*

THE MOSS CO., 439 Central Bldg., Rochester, N.Y.

NINE DEGREE COURSE in Hypnotism, Personal Magnetism and Magnetic Healing; sold originally for $5; sent prepaid with a year's subscription to Wheel of Life, the great "Cheer Up" monthly, for 25c. Life Publishing Co., St. Louis, Mo.

(*Continued from Page 68.*)

every drugless method. New Thought, Suggestion, Water Cure, Diet Cure, etc., etc. The meat in the book is contained in the idea that Nature heals, and in brief and plain explanations of HOW Nature heals. An up-to-the-minute health book by a liberal physician of many years' experience. 250 pages, cloth binding, fully indexed. Price, $2.25. Good Health Clinic Pub. Co., Syracuse, N. Y.

—Our bright little Pasadena friend, Lannie Haynes Martin, has just accepted the position of editor on the *Out West* Magazine, 218 New High street, Los Angeles, Calif. Congratulations and good will all around. *Out West* is already publishing a series written by Mrs. Martin on famous Californian writers and artists. I notice she claims Joaquin Miller for California, and I object! Oregon claims Joaquin Miller, though his later years are passed in California.—E. T.

—*The Master Mind* for April appears in a dainty new dress of violet and green and white, with new cover design and new interior decorations. Annie Rix Militz, founder of the Home of Truth Idea, is the editor and almost sole contributor to this dainty magazine. In this April Number she tells all about the Home of Truth Idea with just how to begin and carry on a home. The article contains many suggestions for those who desire to form New Thought Centers of any description. If you want to read it send ten cents to MASTER MIND Magazine Company, 802 South Union Avenue, Los Angeles, Cal.—E. T.

—The work of "The Minneapolis Fellowship," 106 East 16th street, Minneapolis, Minn., will close for this year earlier than usual, owing to its teacher, Mrs. Ruth B. Ridges, having accepted lecture work in the West. She will be in Portland, Oregon, during the month of June where she goes by invitation of Perry Joseph Green, Temple of Truth, 7th and Alder streets, that city, to give addresses

(*Continued on Page 72.*)

How Tom The One-Legged Pop Corn Man Got Rich

Send for the true story of how a man in a Michigan town got rich selling Popcorn.

Size up your chances for doing the same. Big money is made in the popcorn business. New machine—just out—revolutionizes whole industry. New in design and operation. Corn comes from popper buttered and salted—bigger kernels—better flavor—less corn to bag—more profits. You never tasted such delicious, enticing corn.



White City Automatic Pop Corn and Candy Machine

Runs by electricity or gasoline. Simple, easy to operate. Pops corn—makes candy. Candy kettle, cooler, candy hook, corn sieve, thermometer and paddle included in outfit. One of the greatest money making propositions ever offered for the investment. Get the big money this summer at fairs, parks, resorts, amusement pavilions, etc., on street corners, in moving picture corridors, etc. **Now is the time to start.** Get ready for the rush. Anyhow write for Tom's story—and big colored picture of machine.

C. E. Dellenbarger Co., 2273 Clybourn Ave., Chicago, Ill.



LIONEL STRONGFORT
(Max Unger)
Photograph of this pose, 5x7 ins. will be sent for 25c

LIONEL STRONGFORT'S STANDARD SYSTEM OF PHYSICAL CULTURE

Has genuine living proofs of its success in every one who has taken up these wonderful methods, because they are adapted to the individual requirements of each.

The following letters of grateful pupils speak for themselves and the conquering success of the Strongfort Course:

Memory Improving.

Dear Sir:
I wish to again thank you for the interest you have taken in me. I am steadily improving, absent-mindedness is leaving me, have more confidence in myself, and really am getting to feel as though I am going to be a man.
Sincerely yours,
WILLIAM D. BUCKETT.
South Range, Mich., March 6, 1911.

Digestion Improved—Muscles Stronger.

Dear Sir:
I have been troubled very little with constipation since starting this work; in fact, in the last three months I have not taken a laxative of any kind, whereas previous to that time I rarely had a natural movement during the last ten years. My digestion is also considerably improved, and my muscles seem to be harder and stronger than formerly.
Yours very truly,
GEORGE A. BARRETT.
146 Peel St., Montreal, Canada, Feb. 14, 1911.

Would Not Exchange Course.

Dear Sir:
I might say that I think I have done exceedingly well with your course, and would certainly not exchange your course for all other courses and physical culture treatises published.
Wishing you good luck in your great work, I remain,
Sincerely yours,
E. H. DOREY.
Chatham, Ont., Canada, Feb. 22, 1911.

Gained Eight Pounds in Weight.

Dear Mr. Unger:
I am feeling like a new man. I can notice a big difference since I started. I have gained 8 pounds, and have a fine complexion and about ten times as much ambition. Will close wishing you success.
Yours truly,
EMERY THORP.
58 Broadway, Denver, Colo., Feb. 21, 1911.

Improvement After Two Lessons.

Dear Sir:
I received your letter and exercises, and must say I am very much pleased. I am not telling anything out of the way when I say that I have felt a decided improvement just the short time I have used them. I tried other courses, but got badly stung. I certainly consider yours the most complete in every way. Wishing you all the success that is really due to you,
I remain, as ever,
FRED A. MEAD.
Stamford, Conn., March 22, 1911.

Wonderful Change in Four Weeks.

My Dear Mr. Unger:
As I wrote you at first I had not been able to sleep well, and felt in a general run-down condition. I have been taking the exercises about four weeks now, and feel very much better in every way. It is seldom that I do not get a good night's rest, and am asleep soon after getting into bed, and I do not feel tired in the mornings like I used to. I now enjoy everything I eat, something I had not done in a year or more. My work is getting to be a pleasure once more, and I do not have to drive myself all the time.
Judging by the results I have been able to obtain I hope to be able to become my old tough self that I used to be, able to work as long as there is work to do.
Wishing you every success, I am,
Yours very truly,
KENNETH ROBERTSON.
Portland, Ore., March 7, 1911.

Course Exceeds Expectations.

Dear Mr. Strongfort:
I would say that the course exceeds my expectations and I am working at it faithfully every day.
Thanking you, I am,
Yours sincerely,
GEORGE F. HOLLAND.
Halifax, N. S., Feb. 14, 1911.

More Than Glad He Took Course.

Dear Sir:
I am more than glad that I got in touch with you and secured your splendid course and special advice for which I certainly thank you and shall be sorry when our connection comes to an end.
With kind regards, I remain,
Yours sincerely,
Harrisburg, Pa., March 5, 1911. J. C. KIRK.

Enjoys Taking Exercises.

Dear Mr. Strongfort:
I am still taking the exercises and following instructions faithfully and I am enjoying excellent health. My old ailments have left me entirely and I don't feel like the same man I was some months ago. I enjoy taking the exercises very much, and have made them a part of my daily life.
I hope shortly to take up your Advanced Course, as I have overcome my defects and made such marvelous improvement with your regular course that I believe I can build up a perfect physique.
Faithfully yours,
HARLEY B. FRANCIS.
Denver, Colo., March 2, 1911.

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(Continued from Page 70.)

and conduct classes at his headquarters there. Other cities of the coast will also be visited. Evelyn A. Fenton, secretary of The Minneapolis Fellowship, will accompany her.

—The Mental Science College Educational Association will hold its annual convention at Bryn Mawr, Wash., June 28, 29, and 30, 1912. Mental Scientists, New Thought people and all who are interested in progression are invited.

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—"A Short History of Woman's Rights," by Eugene A. Hecker. The author begins his record with the rights of woman in Ancient Rome. It would seem that in the later days of the Roman Empire, and under the Republic, women were granted almost complete freedom, except in the matter of suffrage. Among the Germanic people woman was not given quite so much freedom. She was kept more strictly under the guardianship of father and husband. Coming down to the early history of women in England, the author finds that they were in

(Continued on Page 76.)

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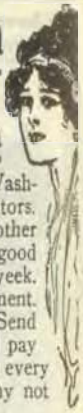


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(Continued from Page 72.)

all things required to render obedience to their husbands, and that the husbands got the long end of it in nearly all laws relating to marriage and divorce. Nevertheless women in England at the present time enjoy a fuller use of the suffrage than is allowable in most of the states in the Union. In London women can vote for members of the City Council. They can also be elected to the Council. They have the right of parish and district suffrage throughout England, and can themselves be elected to parish and district councils. In Ireland the women have the right to vote for all officers except members of Parliament. The book is interesting and valuable as a work of reference. Fully indexed. Cloth, 292 pages. Price not given. G. P. Putnam's Sons, New York.

(Continued from Page 66.)

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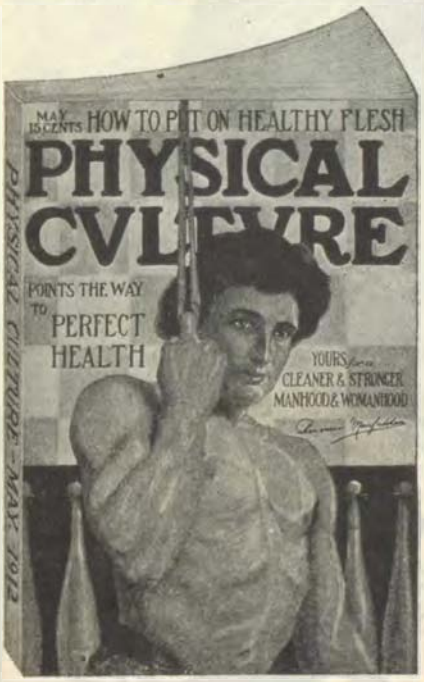
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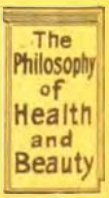
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